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A
MYTHOLOGICAL,
ETYMOLOGICAL,
AND
HISTORICAL
DICTIONARY;

EXTRACTED FROM THE
ANALYSIS
OF
NEW YORK
ANCIENT MYTHOLOGY.
LIBRARY

BY WILLIAM HOLWELL, B.D.
VICAR OF THORNBURY, GLOUCESTERSHIRE,
AND
PREBENDARY OF EXETER.

LONDON:
PRINTED FOR C. DILLY, IN THE POULTRY.

M.DCC.XCIII. W

ROY V. V.
JL
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TO
SIR GEORGE BAKER, BART.
F.R.S. F.A.S.
PRESIDENT
OF THE ROYAL COLLEGE OF PHYSICIANS,
AND
PHYSICIAN IN ORDINARY
TO THEIR MAJESTIES;
THE FOLLOWING COMPILEMENT
IS,
WITH ALL RESPECT AND REGARD,
DEDICATED,
BY HIS MOST OBEDIENT
AND OBLIGED SERVANT,
WILLIAM HOLWELL.

1987
1987
1987

PREFACE.

THE ANALYSIS OF ANCIENT MYTHOLOGY in three Volumes Quarto, by JACOB BRYANT, Esq; is a work of the deepest erudition, and most justly held in the highest estimation by the learned. It is also a work of Price, and therefore not easily obtained by many, however desirous they may be of gaining further insight into Sacred and Profane history, &c. For which reason it was thought, that a Compendium of the above work (together with some extracts from a treatise by the same learned Gentleman, intitled, Observations upon the ancient history of EGYPT) would not be unacceptable. Moreover it was apprehended, that the better way to execute this design would be by throwing such Compendium into the form of a Dictionary, as thereby the several Articles would be more readily found and consulted; passages which

A

occur

occur upon the same subject in different places of the three Volumes, would be better seen and comprehended. An Index is subjoined, which though unusual, was judged to be necessary; there being many Terms of importance, which could not properly make distinct articles of themselves: and many, which although they do, yet occurring in other places, give further insight into the subject.

The Compiler flatters himself that the following sheets will be of some service to the young beginner, as a kind of Initiatory Compendium: to the more learned and informed they are submitted only as short references to the Original Work. Some repetitions must necessarily occur; should there be any unnecessary ones, let such be imputed to the Compiler's inattention; for which he begs the Reader's pardon.

That the common Pantheons, Theogonies, &c. are filled with the greatest inconsistencies, and absurdities, not to add indecencies, every one must be sensible: also, how very difficult it is to eradicate opinions imbibed in the early part of life. Of this Mr. B. very justly complains, and laments that so many learned men, such as Cumberland, Usher, Pearson, Petavius, Scaliger, with many others, and among the foremost the great Newton, could not entirely divest themselves of their prejudices.

We

We are, *says he* (*Vol. I. p. 453.*) so imbued in our childhood with notions of Mars, Hercules, and the rest of the celestial outlaws, that we scarce ever can lay them aside. We absolutely argue upon Pagan principles: and though we cannot believe the fables, which have been transmitted to us; yet we forget ourselves continually; and make inferences from them, as if they were real. In short, till we recollect ourselves, we are Semipagans. It gives one pain to see men of learning, and principle, debating which was the Jupiter who lay with Semele; and whether it was the same, that outwitted Amphitriton. This is not, says a critic, the Hermes who cut off Argus's Head; but one of later date who turned Battus into a stone. I fancy, says another, this was done, when Iö was turned into a Cow, &c. Were it not invidious, I could subjoin names to every article, which I have alledged; and produce numberless instances to the same purpose.

The design of Mr. BRYANT in the ANALYSIS will be best known from his own words. Preface to Vol. I. p. vi. It has been observed by many of the learned, that some particular family be- took themselves very early to different parts of the world; in all which they introduced their rites, and religion, together with the customs of

their country. They represent them as very knowing and enterprizing; and with good reason. They were the first who ventured upon the seas, and undertook long voyages. They shewed their superiority and address in the numberless expeditions, which they made, and the difficulties, which they surmounted. Many have thought that they were colonies from Egypt, or from Phenicia; having a regard only to the settlements made in the west. But colonies of the same people are to be found in the most extreme parts of the east: where we may observe the same rites and ceremonies, and the same traditional histories, as are to be met with in their other settlements. The country called Phenicia could not have sufficed for the effecting all, that is attributed to these mighty adventurers.— They were the descendants of Chus: and called Cuthites, and Cuscans. They stood their ground at the general migration of families: but were at last scattered over the face of the earth. They were the first apostates from the truth; yet great in worldly wisdom. They introduced, wherever they came, many useful arts; and were looked up to, as a superior order of beings: hence they were stiled Heroes, Dæmons, Heliadæ, Macarians. They were joined in their expeditions by other nations; especially by the collateral branches of their family, the Mizraim, Caphtorim,

Caphtorim, and the sons of Canaan. These were all of the line of Ham, who was held by his posterity in the highest veneration. They called him Amon: and having in process of time raised him to a divinity, they worshiped him as the Sun; and from this worship they were stiled Amonians.—They were a people, who carefully preserved memorials of their ancestors; and of those great events, which had preceded their dispersion. These were described in hieroglyphics upon pillars and obelisks: and when they arrived at the knowledge of letters, the same accounts were religiously maintained in their sacred archives, and popular records. *v. Euseb. Præp. Evang. l. 1. c. 9. p. 32.*

Upon enquiry we shall find, that the Deluge was the grand epocha of every ancient kingdom. It is to be observed, that when colonies made any where a settlement, they ingrafted their antecedent history upon the subsequent events of the place. And as in those days these could carry up the genealogy of their princes to the very source of all; it will be found, under whatever title he may come, that the first king in every country was Noah. For as he was mentioned first in the genealogy of their princes, he was in after-times looked upon as a real monarch: and represented as a great traveller, a

mighty conqueror, and sovereign of the whole earth. This circumstance will appear even in the annals of the Egyptians; and though their chronology has been supposed to have reached beyond that of any nation, yet it coincides very happily with the accounts given by Moses.

I shall endeavour to compare sacred history with profane, and prove the general assent of mankind to the wonderful events recorded. My purpose is not to lay science in ruins; but instead of desolating to build up, and rectify what time has impaired: to divest mythology of every foreign and unmeaning ornament; and to display the truth in its native simplicity: to shew, that all the rites and mysteries of the Gentiles were only so many memorials of their principal ancestors; and of the great occurrences, to which they had been witnesses. Among these memorials the chief were the ruin of mankind by a flood; and the renewal of the world in one family. They had symbolical representations, by which these occurrences were commemorated: and the ancient hymns in their temples were to the same purpose. They all related to the history of the first ages; and to the same events, which are recorded by Moses.—

As the Amonians betook themselves to regions widely separated; we shall find in every place, where they settled, the same worship and ceremonies, and the same history of their ancestors. There will also appear a great similitude in the names of their cities and temples: so that we may be assured, that the whole was the operation of one and the same people.—

It appears to me, as far as my reading can afford me light, that most ancient names, not only of places, but of persons, have a manifest analogy. There is likewise a great correspondence to be observed in terms; and in the titles, which were of old bestowed on magistrates and rulers. The same observation may be extended even to plants, and minerals, as well as to animals; especially to those, which were esteemed at all sacred. Their names seem to be composed of the same, or similar elements; and bear a manifest relation to the religion in use among the Amonians, and to the deity, which they adored. This deity was the Sun: and most of the ancient names will be found to be an assemblage of titles bestowed upon that luminary. Thence there will appear a manifest correspondence between them.—

*If it should be asked; How is it possible that the descendants of one branch only should extend themselves so widely, and perform such mighty works, as are attributed to them? the answer given is, That the sons of Chus were an ingenious and knowing people; and at the same time very prolific. They combined with others of the sons of Ham, and were enabled very early to carry on an extensive commerce, and to found many colonies; so that they are to be traced in the most remote parts of the earth.—We are informed by Moses (Gen. x.) when he enumerates the principal persons, by whom the earth was peopled, that Ham had thirty and one immediate descendants, all of them heads of families, when Shem had but twenty six; and fourteen only are attributed to Japhet.—Note: on account of the comparative smallness to be observed in the line of Japhet, that encouraging prophecy was given, that Japhet should be enlarged. *God shall enlarge Japhet.* This, within these few centuries, has been wonderfully completed. Vol. III, p. 175.*

Towards the close of the third volume (p. 595.) Mr. BRYANT has introduced two prayers taken from the Zend-Avesta (the former from vol. 3. p. 17. the latter from vol. 2. p. 424.) As they are

are extremely curious, it is presumed that the Reader will not be displeased to see them here also inserted.

The Flood was looked upon as a great blessing; for from thence proceeded the plenty, with which the present world is blest. There seems to have been a notion, which of old prevailed greatly, that the Antediluvian world was under a curse, and the earth very barren. Hence the ancient Mythologists refer the commencement of all plenty, as well as of happiness in life, to the æra of the Deluge. And as the means by which mankind, and the fruits of the earth were preserved, had been of old described in hieroglyphics; people in time began to lose sight of the purport; and mistake the substitute for the original. Hence instead of the man of the earth, and the great husbandman, they payed their veneration to the symbolical ox: and all that had been transmitted concerning the lunar machine, they referred to the moon in the heavens. This we learn from the prayers of the Brahmins and the Parsees; in which may be discovered the traces of some wonderful truths.

NEAESCH DE LA LUNE.

A PRAYER OF THE PARSEES.

Je prie Ormusd, je prie * Amschaspands, je prie la Lune, qui garde la semence du Taureau; je prie en regardant en haut, je prie en regardant en bas.—Que la Lune me soit favorable, elle, qui conserve la semence du Taureau: qui a été créé unique, et dont sont venus des animaux de beaucoup d'espèces: je lui fais izefchné, et néaesch, &c. Je prie Ormusd, je prie Amschaspands, je prie la Lune, qui garde la semence du Taureau, &c. Comme la Lune croît, elle décroît aussi: pendant quinze jours elle croît; pendant quinze jours elle décroît. Lorsqu'elle croît, il faut la prier; lorsqu'elle décroît, il faut la prier: mais sur-tout, quand elle croît, on doit la prier. Lune, qui augmentes, et diminues, toi Lune, qui gardes la semence du Taureau, qui es sainte, pure, et grande, je te fais izefchné.

Je regarde en haut cette Lune: j'honore cette Lune, qui est élevée: je regarde en haut la lumière de la Lune: j'honore la lumière de la Lune, qui est élevée.

* *Les sept premières Esprits célestes.*

Lorsque la lumière de la Lune répand la chaleur, elle fait croître les arbres de couleur d'or; elle multiplie la verdure sur la terre avec la nouvelle Lune, avec la pleine Lune viennent toutes les productions.

Je fais izeschné à la nouvelle Lune, sainte, pure et grande; je fais izeschné à la pleine Lune, sainte, pure et grande.

Je fais izeschné à la Lune, qui fait tout naître, qui est sainte, pure et grande; j'invoque la Lune, qui garde la semence du Taureau, &c.

A P R A Y E R

Of the same nature to the sacred BULL.

ADRESSEZ votre prière au Taureau excellent: adressez votre prière au Taureau pur: adressez votre prière à ces principes de tout bien: adressez votre prière à la pluie, source d'abondance: adressez votre prière au Taureau devenu pur, céleste, saint, qui n'a pas été engendré; qui est saint.

Lorsque

Lorsque Djé ravage le monde, lorsque l'impur Aschmogh affoiblit l'homme, qui lui est dévoué, l'eau se répand en haut : elle coule en bas en abondance : cette eau se résout en mille, en dix mille pluies. Je vous le dis, ô pur Zoroastre, que l'envie, que la mort soit sur la terre : l'eau frappe l'envie, qui est sur la terre : elle frappe la mort, qui est sur la terre. Que le Dew Djé se multiplie ; si c'est au lever du soleil, qu'il désole le monde, la pluie remet tout dans l'ordre, lorsque le jour est pur.—Si c'est la nuit, que Dje désole le monde, la pluie rétablit tout au (gâh) Oschen. Elle tombe en abondance : alors l'eau se renouvelle, la terre se renouvelle ; les arbres se renouvellent, la santé se renouvelle ; ce qui donne la santé, se renouvelle.

Lorsque l'eau se répand dans le fleuve Voorokesché, il s'en élève (une partie, qui tombant en pluie) mêle les grains avec la terre, et la terre avec les grains. L'eau, qui s'élève, est la voie de l'abondance : les grains donnés d'Ormuzd naissent, et se multiplient. Le Soleil, comme un coursier vigoureux, s'elance avec majesté du haut de l'effrayant *Albordj*, et donne la lumière au monde. De cette montagne, qu'il possède, montagne donnée d'Ormuzd, il domine sur le monde ; qui est la voie aux deux destins, sur les grains donnés en abondance,

abondance, et sur l'eau. Soit qu'auparavant vous ayez fait le mal, ou qu'auparavant vous ayez lû la parole excellente, je fais naître pour vous tout en abondance; moi, qui vous lave alors avec l'eau.—Par l'eau je purifie mille choses, que je vous ai données, &c.

Lorsqu'è l'eau se répand dans le fleuve Vookesché, il s'en élève une partie, qui tombant en pluie, mêle les grains avec la terre, et la terre avec les grains. L'eau, qui s'élève, est la voie de l'abondance. Tout croît, tout se multiplie sur la terre donnée d'Ormusc. La Lune, dépositaire de la semence du Taureau, s'élance avec majesté du haut de l'effrayant *Albordj*, et donne la lumière au monde. De cette montagne, qu'elle possède, montagne donnée d'Ormusc, elle domine sur le monde, qui est la voie aux deux destins, sur les grains donnés en abondance, et sur l'eau, &c. &c.

(P. 475.) Lorsque l'eau se répand dans le fleuve Voorokesché, &c.—Ce cruel Djé, maître de magie, s'élève avec empire; il veut exercer sa violence; mais la pluie éloigne Ascheré; éloigne Eghouïere, elle éloigne Eghranm, &c. elle éloigne l'envie, elle éloigne la mort.—Elle
éloigne

éloigne la * Couleuvre ; elle éloigne le mensonge ; elle éloigne la méchanceté, la corruption, et l'impureté, qu' Ahriman a produites dans les corps des hommes.

We may perceive, that the Moon, and the sacred Steer, were two principal emblems in the Pagan world. And though the mythology of the more eastern countries has hitherto appeared obscure, and even unintelligible : yet by the light, which we have obtained from the writings of Greece, it is now rendered sufficiently plain : so that the main purport may be easily understood. It is to be observed also (see the quotations, p. 588, &c. of Vol. III.) that there were two persons alluded to under the same character, called in the Zend-Avesta l'Homme Taureau : both of whom were looked upon as the authors of the human race. It is probable, that the like was intended in the Apis and Mneuis of Egypt : and that in these characteristics, there was originally a twofold reference. By the for-

* In another part of the Zend-Avesta mention is made of this *Serpent*. Ormusd, le juste Fuge, dit à Nériöfengh.—Après avoir fait ce lieu pur, dont l'éclat se montroit au loin, je marchois dans ma grandeur ; alors la Couleuvre m'apperçut : alors cette Couleuvre, cette Ahriman, plain de mort, produisit abondamment contre moi, neuf, neuf fois neuf, neuf cens, neuf mille, quatre-vingt-dix mille envies. *Vendidad Sadi. vol. ii. p. 429.*

mer was perhaps signified our great Progenitor, from whom all mankind has been derived; by the other was denoted the Patriarch in whom the world was renewed.

The Compiler is sensible, that several learned persons differ from Mr. BRYANT as to some of his Positions and Etymologies. All however, who have a real regard for the Sacred Writings, and the Truths therein contained, must surely feel themselves highly indebted to Him: as he omits no opportunity of elucidating those Writings, and of confirming their Authenticity.

I cannot conclude, without returning my sincere thanks to Sir GEORGE BAKER for the honour he has done me, by allowing me to submit the following Compilement to Public View under the Protection of his Name.



A

MYTHOLOGICAL, &c.

DICTIONARY.

A.

A B,

SIGNIFIES a Father, similar to אב of the Hebrews. It is often found in composition, as in Ab-ël, Ab-on, Ab-or. I. 12. Although it generally signifies a Father, yet it sometimes means a Serpent, and is indifferently pronounced Ab, Aub, Ob. I. 477. Ab and Adir, means the Serpent deity Addir, the same as Adorus. I. 49. Abaddir, which should be expressed Abadir, and seems to be a variation of Ob-Adur, signifies the Serpent god *Orus*. Saturn was supposed to have swallowed a stone, called Ab-Adur, from the deity represented by it. I. 476.

ABADON, OR ABADDON,

Signifies the Sun, the same with Apollo. I. 18. Apocal. c. 9. v. 11.—c. 20. v. 2. It also signifies *Serpens Dominus, vel Serpens Dominus Sol.* I. 477.

B

ABDERUS.

ABDERUS,

The founder of Abdera, is supposed to have fallen a victim to horses. II. 38. Abdera, signifies the place of Abdir, a contraction of Abadir, the Serpent deity Ad-ur, or Adorus. I. 34.

AB-EL-EON,

Pater Summus Sol, or *Pater Deus Sol*. Vossius with reason thinks that the Abelion of the east was the Apollo of Greece and Rome. Apollo was anciently Apello, as Homo, Hemo, &c. I. 17. Voss. de Idol. v. 1. l. 2. c. 17. p. 391.

ABIS,

The Egyptian Crane, for its great services, was held in high honour, being sacred to the god of light: the Greeks expressed it Ibis. It was also called Keren; by the Greeks Κερανος, the noble bird, being most honoured of any. It was a title of the Sun himself. I. 47.

ABOR, ABORUS, ABORRAS,

Compounded from Or or Ur, a title often given to Chus by his descendants. I. 13. The Sun was called Abor, the parent of light. I. 105.

ABYLA,

From Ab-El, *Parens Sol*.

ACH,

Was a term of honour among the Babylonians, and the rest of the progeny of Chus; and occurs continually in the names of men and places, which have any connection with their history. v. Uch.

AC-CAPH-EL.

i. e. The right noble, or sacred rock of the Sun; hence the Greek Ακεφαλοι, οἱ ἐν γηθεσιν οφθαλμοὺς ἔχοντες. Herodot. v. Cunocephali.

ACHAD,

ACHAD, ACHON,

Were names of the deity, the Sun, and many cities and countries were hence denominated. Achad was one of the first cities in the world, Gen. x. 10. The city Nisibis was named Achad and Achar. Geogr. Hebr. Ext. Michaelis, p. 227. Acon, in Palæstine, is said to have been so named in honour of Hercules, the chief deity in those parts. I. 83. Cadmus, the same as Ham, is a compound of Achad-Ham, rendered by the Greeks Acadamus and Academus, and contracted Cadmus, from whom the Academia at Athens was undoubtedly denominated. II. 157.

ACHAMIN,

So was stiled the great founder of the Persian monarchy, rendered by the Greeks Αχαιμενης, Achæmenes: all his family afterwards had the title of Αχαιμενιοι and Αχαιμενιδαι. They all of them universally esteemed themselves the children of the Sun; though they were likewise so called from their worship, *solis cultores*; but the title was generally more limited, and confined to the royal race of the Persians, who were looked upon as the offspring of the Sun. I. 84. Plato (in Alcibiad.) truly says that the Heraclidæ in Greece, and the Achæmenidæ among the Persians were of the same stock. II. 67.

ACHERON,

A river in Egypt; the Charonian branch of the Nile. There was a river of the same name in Epirus, and a lake, Acherusia; for a colony from Egypt settled here, and the stream was of as foul a nature as that near Memphis. There was also one of the same name in Elis and in Pontus, and the same rites were observed in honour of the *Θεος μυσταγγορ*, that were practised in Cyrene. I. 108.

Acheronian and Acherusian plain; so was called the region of the Catacombs; and likewise the Elysian; and the stream which ran by it, had the name of Acheron. They are often alluded to by Homer, and other poets, when they treat of the region of departed souls. The Amonians conferred these names upon other places, where they settled, in different parts of the world. I. 439. 504. This river, like Cocytus, was looked upon as a melancholy stream; *Αχερὸν* *ἡ πολυστόνον*, Theoc. Id. 17. A temple of the sun called Achor-on, gave name to the river, on whose banks it stood. II. 24. Acheron, Ops, ~~Helle~~, Gerys (Ceres, Varro) Terra, Demeter, are by Hesychius V. *Αχειρω*, said to be the same. II. 38.

ACHOR, ACHUR.

Under these titles the Sun was worshiped by the Ethiopians or Cuthites, as well as by the Egyptians; and they esteemed him the *Θεὸς ἀπομυῖος*. Hence we may infer that their country was at first called Acurana, a compound of Achur-Ain, i. e. the great fountain of light. I. 81. v. Curene. Achur, compounded with *Ὠν*, On, another name of the Sun, formed Acharon, the true name of the city in Palæstine, called in our Bible *Ekron*, 1 Sam. c. 6. v. 15. but by the LXX. *Ακχαρων*. It was denominated from Achur, the god of Flies, worshiped also under the name of Baal-zebub with the same attribute. I. 83.

ACHOREZ,

Is a compound of Ach-Ares, *magnus Sol*, equivalent to Achorus, another name of the same deity, and assumed as a title by some of the Egyptian kings; this latter was expressed Achur, Achoris, *Ochuras*, *Uchoreus*, which are all the same name diversified in different ages, and by different writers. I. 77.
v. Uch.

v. Uch. Acherez, Achencherez, names of two very ancient Egyptian kings. Ib.

ACHILLES.

The Shield of Achilles in Homer seems to have been copied from some Pharos, which the Poet had seen in Egypt: for he is continually alluding to the customs, as well as to the history, of that kingdom. And it is evident, that what he describes on the central part of the shield, is a map of the earth, and of the celestial appearances.

Εν μὲν Γαίαν εἰεξ', ἐν δ' Οὐρανόν, ἐν δὲ Θάλασσαν.

Εν δ' εἰθεὶ ΠΟΤΑΜΟΙΟ μέγα σθένος ΩΚΕΑΝΟΙΟ.

I. 393. v. Maps.

ACMON,

So was called the chief Cyclopiān deity, and under this title was worshiped in Phrygia, where was a city and district called Acmonia. There was a sacred grove upon the Thermodon called Acmonium, which was held in great repute. He was looked upon by some as the offspring of Heaven; by others worshiped as Ouranus, and Cœlus, the Heaven itself. Acmonides is supposed to have been his son; but this word seems not to be a patronymic, but an Amonian compound Acmon-Ades, Acmon the god of light, the same as Cœlus, Cronus and Osiris. Acmon and Acmonides were the same person. He seems to have been worshiped of old at Tiryns, that ancient city of Greece, whose towers were said to have been built by the Cyclopiāns. He is represented by Callimachus H. in Dian. v. 146, as the θεὸς τροπυλαίος, or guardian deity of the place:

..... τοίος γὰρ αἰεὶ Τυρινθίος Ἀχμῶν

Ἔσθηκε πρὸ πυλῶν

here *Αχμῶν* is not an adjective (*indefessus*) but the same god, that was afterwards called Hercules, and

particularly stiled Tirynthius, to whom the poet here alludes under a more ancient name. I. 513.

Ac-Mon, *Nobilis Lunus*, } II. 447. n.
 Ac, Ach, βασιλικός.

ACRISIUS,

The father of Danae, is said to have been buried in the Acropolis at Argos. The name is a metathesis of Arcisius, or Arcasius, by which is meant the great Arkite, the person there worshiped. He was called Argus, ~~Arcas~~, Arcasius, and compounded Arcas-Ionas: these terms were changed to Acrisius, and Acrifionæus; whence the people in the Argive colonies were stiled Acrifionei Coloni. II. 453.

AD,

Is a title, occurring very often in composition, as in Ad-Or, Ad-On, hence Adorus, Adon, Adonis; it is sometimes found in composition with itself, as Adad, and was then used for a supreme title, with which both deities and gods were honoured. The Amonians generally formed their superlative by doubling the positive.

Ada was the feminine; by which title Plutarch (Apophth. p. 180,) mentions a queen of Caria; a sacred title belonging to the chief Babylonish goddesses; *Αδα, ἡδουνη και ὑπο Βαβυλωνιων η Ηρα.* Hesych. One of Esau's wives was called Adah, daughter of Elon the Hittite. Gen. c. 36. v. 2. Ad and Ada signified *first*, more laxly, a Prince, or Ruler; therefore Adad answers to the Most High, or Most Eminent. I. 23.

ADAS,

Esteemed the god of the infernal regions; expressed by the Ionians, &c. Ades and Hades, and by other nations Ait and Atis. I. 114.

AD-EES,

AD-EES, AD-IS,

Compounds, v. *Ees*, *Is*; hence the Hades of the Greeks; and the Atis, Attis, of the Asiatics; names of the same deity, the Sun. Many places were hence denominated; as a city in Africa; a river Adefa, near Choma in Asia minor. Also one of the chief cities in Syria. I. 26.

AD-HAM,

Or Adam contracted; Ham was often so stiled, which has occasioned much mistake. There were many places named Adam, Adama, Adamah, Adamas, Adamana, which had no relation to the Protoplast, but were by the Amonians denominated from the head of their family. I. 25. Adam is sometimes found reversed, as in Amad, a Canaanitish town; Hamad as well as Hamon in Galilee; also Amida in Mesopotamia. Ib. n.

ADIONA,

A deity constituted from the words Ad or Ada, *lānab* compounded. According to our method of rendering the Hebrew term, it is called *Idione*; this *Idione* or *Adione* was probably the *Dione*, Διώνη, of the Greeks; the deity who was sometimes looked upon as the mother of Venus; at other times the goddess herself, stiled *Dione*, or *Venus Dionæa*; she was said to have been the mother of Niobe; and under the name of Pleione, was esteemed the mother of the Pleiades. This *Idione* is the same deity as occurs in St. Augustine under the name of Adeona. II. 315.

ADON,

Or Adonis, the true name of the river Eridanus. I. 376.

ADONIS,

Under which title besides others, the Canaanites worshiped their chief deity the Sun. I. 371.

Or Thamuz. He was the same as Thamas and Osiris in Egypt. I. 372. His rites, and the lamentations on his account at Sidon and Byblus, were copies of the mourning for Osiris, and represented in the same manner. II. 188.

ÆACEUM,

At Epidaurus; near it was a hill, reputed to have been the tomb of the hero Phocus. This Æaceum was an inclosure planted with olive trees of great antiquity: and at a small degree above the surface was an altar, sacred to Æacus. To divulge the secrets of this altar was an high profanation. Before this sacred septum was the supposed tomb, consisting of a mound of raised earth, fenced round with a border of stone work, and a large rough stone was placed upon the top of all. These in reality were high altars, with their sacred *τεμενη*, which had been erected for divine worship in the most early times. I. 466.

ÆETES,

Supposed to be the name of a king of Colchis, who is said to have detained the famous Golden Fleece, and to have imposed almost impracticable terms upon the Argonauts; which however being performed by Jason, and the Fleece obtained, the king pursues them by sea, and precludes their retreat by seizing the pass at the Thracian Bosphorus. But Strabo says that Scephus maintained, that Æetes lived far in the east upon the ocean. (L. 1. p. 77, 80.) Minnervus speaks of the city of Æetes as lying in a region, where was the chamber of the Sun, and the dawn of day, at the extremities of the eastern world. (Strabo, L. 1. p. 80.) II. 476. Strabo takes notice (p. 77,) that there still remained a city called Aia upon the Phasis; and the natives retained notions, that Æetes once reigned in that country. Ib. 484.

ÆGEON,

ÆGEON.

The Nile being of old called Oc-Gchon, and having many branches, or arms, gave rise to the fable of the sea-monster Ægeon, whom Ovid (*Metam.* L. 2.) represents as supporting himself upon whales :

— balænarumque prementem
Ægæona suis immania terga lacertis.

I. 392.

ÆNON,

From Ain-On, *Fons Solis*, near to Salem. (q. v.)
I. 51. Mines were held sacred ; and like fountains were denominated from Ænon and Hanes, those titles of the Sun. Ib. 90.

ÆON.

Nonnus, L. 41. v. 31, describes him as a prophet, who had renewed his youth, and been washed in the waters of justice ; wherefore he took off the veil of equity, the bandage and covering, under which Beroë had been, before her delivery, confined.

Χερσι δε γηραλιησιν ες ἀρίστοκου χροα κούρης
Σπαργαλα, πεπλά δικης, ανεκουφισε συνίροφος Αιων,
Μαίρις επεσσομενων, ότι γηραος αχθος αμειβων,
’Ως οφισ αδρανεων φολιδων σπειρημα τιναξας,
Εμπαλιν ήβησσει, λελουμενος οιδμασι θεσμων.

Here the Patriarch is plainly figured under the type of Time growing young again. II. 362.

ÆTNA,

Very truly derived by Bochart from Aituna, *forname*, as being a reservoir of molten matter. The hill and the city were by the natives called Ineffus ; which is a compound of Ain-Es, like Hanes in Egypt ; and signifies a Fountain of Fire. It is called Ennefia by Diodorus ; who says, that this
name

name was afterwards changed to *Ætna*. Strabo (l. 6.) expresses the name *Innessa*, and informs us that the upper part of the mountain was so called. I. 194.

AGAMEDES,

And Trophonius his brother, were Cyclopians, q. v. and were famous for their great skill in architecture. I. 502.

AGAMEMNON,

And Menelaus, are ancient titles of the chief deity; the former is supposed to have been the same as Zeus, *Æther*, *Cœlus*. He seems to have been worshiped under the symbol of a serpent with three heads: hence Homer thus describes this hero, *Il. A. 38*.

Της δ' ἐξ ἀργυρεὸς τελαμῶν πη, αὐτὰρ ἐπ' αὐτῷ
Κυανεὸς ἐλελιχίῳ δρακῶν· κεφαλαὶ δὲ οἱ πᾶν
Τρεῖς ἀμφιστέρφεις, ἑνὸς αὐχένος ἐκπεφυυῖαι. II. 169.

AGE GOLDEN.

This age of the poets arose from a mistake. What was termed *Γενος Χρυσεον* and *Χρυσειον*, should have been expressed *Χυσειον* and *Χυσειον*, as it relates to the age of Chus, and to the denomination of his sons. It is described as a period of great happiness; and the persons, to whom that happiness is attributed, are celebrated as superior to the common race of men: and upon that account, after their death, they were advanced to be deities. (See Hesiod. *Ερ. και Ημ.* L. I. v. 109, &c.) The ancients had a high notion of this Golden, or Cusean age; and always speak of it with great deference, as a time of uncommon equity and happiness. They indeed take into the account the æra of patriarchal government, when all the world was as yet one family, and under the mild rule of the head of mankind. Aratus says (v. 113.) that this was the season, when

Astræa, or Justice, appeared personally in the world. And he laments, that those excellent persons, who then flourished, should be succeeded by a posterity so degenerate and base. (v. 123.)

Ὅτιν Χρυσεῖοι Παῖδες γενεὴν ἐλιπόντο
Χειροτέρην ; —

By this we find, that not only a particular age, but persons were styled *Χρυσεῖοι*, or Golden. Those who came into Greece, and built the temple at Olympia, are represented as *Χρυσοὺν γένος*, a Golden race: by which is certainly meant Cusœan or Cusœan.

The Grecians by rendering what should be Cusœan, *Χρυσέον*, Chrusœan, have been led still farther in characterising the times: and to this supposed Golden Age, which they have embellished with many fictions, they have added an age of Silver, of Brass, and of Iron.

The Chrusœan age being substituted for the Cusœan, and being also stiled the æra of the Cuthim (כֹּהֵן, signified Gold and Golden) was the cause of these after-divisions being introduced; that each age might be distinguished by some baser metal. III. 163.

ΑΓΩΝ, ΑΕΘΛΟΣ, ἈΜΙΑΑΑ,

Were all Amonian terms, taken from the titles of the deity, in whose honour the games were instituted. II. 53.

ΑΙ, ΑΙΑ,

Signifies a District or Province; in Egypt often an Island; in other parts it was of much the same import as *Αία* among the Greeks, and betokened any region or country; hence so many places represented as plurals by the Greeks; Athenai, Thebai, Pherai, Patrai, Amyclai, &c. others in *eia*, as Eleia, Coroneia, Chæroneia. In others it was rendered short, as Æthiopia, Scaria, Cœnia, Oropia, Ellopia,

Ellopia, &c. Sometimes it is found expressed by a single letter, still subjoined to the proper name *Ætna*, *Arbela*, *Roma*, *Nusa*, &c. From hence, and many other instances it may be proved, that the Eastern people, as well as other nations, had the word in regimine often final: e. g. from *Assur* came *Affyria*; from *Ind*, *India*; *Lud*, *Ludia*, &c. in which the region is specified by the termination: to say *Lydia tellus*, &c. would be redundant. In the name of *Egypt* this term preceded, the country being stiled *Ai-Gupt*, *Αἰγυπτός*, the land of the *Gupti*, al. *Cupti*, and *Copti*. The *Ionians* changed this termination into *n*, as in *Arene*, *Cyrene*, *Thebe*, &c. I. 90.

Ai-Mon, a country (*Theffaly*) in aftertimes rendered *Aimonia*. II. 501. v. *Mon*, *Ἰεῖς ἀρχαία*, *Αἰμονία ἀρχαία*.

Ai-Tur. Hence *Hetruria* seems to have been compounded, and to have signified the land of Towers. I. 404.

Ai-Ete, *Ai-Ata*, was the region of *Ait*, the deity to whom it was sacred; whence the king of *Colchis* was called *Aietes*; *Egypt* had the same name, expressed by the Greeks *Αἴλια*. *Aiete* was the district, *Caiete* (v. *Cai*) was the cave and temple in that district, where the deity was worshiped. I. 20. 116. II. 17.

AIMΟΣ,

A word among the Greeks, of the same purport with *Λυκος*. I. 80.

AIN, AN, EN.

The same word differently pronounced, signifies a Fountain; it was prefixed to the names of many places, which were situated near fountains; and were denominated from them, e. g. *Ænon*, or the Fountain of the Sun. Here *John* baptized, *John* c. 3. v. 23. the name was given long before by the Canaanite.

Canaanite. Many places were stiled An-Ait, An-Abor, Anabouria, Anathon, Anopus, Anorus. Some of these were so called from their situation; others from the worship there established. I. 51.

Wherever the Amonian religion (which dealt largely in fountain worship) was propagated, names of this sort will occur; being originally given from the mode of worship established: hence Anthedon, Anthemus, Ain-Shemesh, and the like. The island Ægina was called Oenone, and Oenopia, probably from its worship. As Divine wisdom was sometimes expressed Aith-Ain or *Αθνηα*; so at other times the terms were reversed, and a deity constituted, called An-Ait. Temples to this goddess occur in many places, where the rites of fire were particularly observed. She was not unknown to the ancient Canaanites. A temple called Beth-Anath occurs, Joshua, c. 1. 19, 38. I. 52.

AIN-ADES,

The Fountain of Ades, or the Sun, changed to *Naiades*, Naiadæ. (q. v.) I. 278.

AIN-APTHA,

The Fountains of Aptha, the god of Fire. I. 278.

AINEIUS, AINESIUS,

Both from Hanes, the deity of Egypt, whose rites may be traced in various places; in Thrace were places named Aineas, Ainesia, from the same original. I. 200.

AIN EL SHAM,

The Fountain of the Sun.

AIN-OMPHE,

i. e. *Fontes Oraculi*. These terms, which denoted the fountain of the prophetic god, the Greeks contracted

contracted into *Νυμφη*, a Nymph, and supposed such a person to be an inferior goddess, who presided over the waters. I. 276.

AIR,

Is a City; often expressed *Ar* and *Ara*; hence *Arachosia*, *Arachotus*, *Aracynthus*, *Arambis*, *Aramatha*, (*Ar-Ham-Aith*) *Argile*, *Arzella*, *Arthodon*, cities or regions. I. 91.

AIT, AITH,

Were titles of *Ham*, or the Sun; terms of great consequence respecting etymology, and continually occurring in Egyptian names of places, deities and men. Many ancient words in the Greek language were derived from them; e. g. *Αιθαλοεν* (*κεκαυμενον*) a compound of *Aith-El*, *Αιθωνα* (*μελανα, πυρωδη*) a compound of *Aith-On*; and others enumerated by *Hesychius*. The Sun's disk was stiled *Αιθοψ*. *Ἰππευων ἐλικηδον ὄλον πολον Αιθοπι Δισκω*. *Nonnus*. L. 40. v. 371. *Ham*, as the Sun, was stiled *Ait*, and so was *Egypt*, the land of *Ham*; rendered by the Greeks *Αἴθια*; it was also called *Αιθιοπια*, *Αερια* and *Ποταμια*. One of the most ancient names of the Nile was *Αἴλος*.

Ait relates also to Fire, Light, Heat, and to the consequences of Heat. As the Heart is to the body, what the Sun is to the world, the source of heat and life, so it was called *Hθ* Ionice, which the Dorians with more propriety would have called *Ath*. I. 18.

As *Egypt* was called *Ait* and *Ai-Ait*, by the Greeks expressed *Αἴθια*, so, in consequence, the natives were called *Αἴθιοι* and *Αἴθιαι*, which was interpreted Eagles. Hence we are told by *Plutarch*, that some Eagles or Swans came from the remote parts of the earth, and settled at *Delphi*. By these birds were undoubtedly meant colonies from *Egypt* and *Canaan*. I. 378. Which former was *Ai-Gupt* also; *Gupt*, a Vulture; an Eagle and Vulture being
among

among the Insignia of that country. I. 426. And as Ait signified among the Egyptians the Heart, this over burning coals was an emblem of Egypt. Ib.

AITHYIA,

A bird so called, probably a species of Seacoot. It was held very sacred, as several personages were so called, or had it in the composition of their names; e. g. Minerva, Orithyia, Idithyia, Ilythyia. II. 454.

AL

Or El, is to this day an Arabian prefix. The Sun is there called Al-Achor (or Alachar). It is in composition so like to Ηλ, the name of 'Ηλιος, the Sun, that it is not always easy to distinguish one from the other. I. 118.

AL-AS,

Amonian terms; hence Gr. 'Αλος, 'Αλας, 'Αλς. And from the same terms reversed (*As-El*) were formed, Lat. Sol, Sal, Salum. I. 30.

ALBA,

Near mount Albanus (denominated Al-Ban from its fountains and baths) was anciently Alban; for the Romans dropped the final n; so Cuma was Cuman, Pisa Pisan. I. 201.

ALBANI,

Places so called seem to have had the name from Al-Laban, the Moon, the object of worship, contracted to Alban, and rendered with a termination Albanus. There seems no doubt, but that the Arkite idolatry prevailed in most of these places. 'Ιερον Μηνος Αρκασιου εν τοις Αλβανοις. Stra. l. 12. Upon mount Albanus in Latium a sacred ship was revered; which Dion. Caf. l. 39. calls the ship
of

of Juno, or Jonah. From hence we may infer, that it was a copy of the ship of Isis, called Baris; that memorial of the Ark in Egypt. II. 446.

ALECTOR.

The ancients divided the night into different watches; the last of which was called cock-crow: wherefore they kept a cock in their Tirit, or towers, to give notice of the dawn. Hence this bird was sacred to the Sun, and named *Αλεκτωρ*; which seems to be a compound out of the titles of that deity, and of the tower set apart for his service: for these towers were temples. I. 406.

ALESA,

A city and fountain in Sicily. The fountain was of a wonderful nature. I. 32. n. A city in Epirus called also Elissa, and Lasa: hard by were the Alesian plains, similar to the Elysian in Egypt; in these was produced a great quantity of fossil salt.

There was Alesia in Arcadia, and a mountain Alesium, with a temple upon it; here an ancient personage, Æputus, was said to be suffocated with salt water. There was a tradition, that anciently there had been an eruption of salt water in the temple. I. 31. There was in Gaul, an Alesia, said to be founded by Hercules, of which there are traditions to this day. II. 75.

ALEXANDER,

Upon his expedition to the temple of Ammon, is said to have been conducted by two crows. (Strabo. L. 17.) Curtius says (l. 4. c. 7.) that a good number went out to meet him. These were undoubtedly the priests of the place, who, from their complexion, were called Crows or Ravens. II. 291.

ΑΛΛΑΛΑ,

An idolatrous invocation, originally made to the god of war, which Mahomet changed to Allah. It was not unknown to the Greeks. Plut. de Amor. Frat. makes the deity feminine, *Κλυθ' Αλαλα, πολέμου θυγάτηρ*. Hence *Αλαλαζει, επινικιος ηχει, — Αλαλαγμος, επινικιος υμνος, — Ελελευ, επιφωνημα πολειμικον*, Hesych. It is probably the same as *להלל* in Isaiah, xiv. 12. I. 15.

ALMON;

A city so named, by which was meant a city of the Deus Lunus. There were several of this name. It was also called Minua, q. v.

There was a river Almon near Rome, which was held very sacred. In the waters of this stream they used annually with great reverence to lave the image of Cybele, the mother of the gods. Ovid. Fast. L. 4. v. 337.

Est locus in Tiberim, quo lubricus influit Almon,

Et nomen magno perdit in amne minor.

Illic purpureâ canus cum veste sacerdos

Almonis dominam sacraque lavit aquâ.

The ceremony seems to have been accompanied with lamentations, like the rites of Isis in Egypt. People of consequence were usually called by some title of the deity: accordingly Virgil, to give an air of authenticity to his poem, often confers some of the antient provincial names upon his heroes; among others he introduces this, which he gives to the son of Tyrrhius, an Hetrurian. Æn. L. 7. v. 531.

Hic juvenis primam ante aciem stridente sagittâ,

Natorum Tyrrhi fuerat qui maximus Almon

Sternitur. —

It was properly a sacred title. II. 448.

C

ALORUS,

ALORUS,

The first king of Chaldæa, meaning Nimrod. I. 9. This word and Elorus, were names both of persons and places. 14. Nimrod by Abydenus and Apollodorus is called Alorus, which was often rendered with the Amonian prefix Pelorus. 413.

AL-OURAH,

The cat. From whence the Greeks formed *Αλουρος*. I. 333. v. Egyptians.

ALPHI.

An Oracle was so termed by the Amonians; and Alpha, the voice of God. The sacred animals Apis and Mneuis were stiled Alphi and Alpha; which name was current among the Tyrians and Sidonians. Hence Plutarch (Sympof. L. 9. c. 3.) speaking of the letter *Alpha*, says, *Φοινίκας οὕτω πάλιν τον Βουρ*. Alpha was therefore both an Oracle and an Oracular Animal: the Græcians took it in the latter acceptance; and instead of saying that the Cadmians acted in obedience to an oracle, they gave out that Cadmus followed a Cow. II. 161. In a secondary sense it signified a Leader. As it was a leading letter in the Alphabet, it was conferred as a title upon any person who took the lead, and stood foremost upon any emergency. Ib. n.

Al-Ompha; hence came Lympha. This differed from Aqua, or common water, as being of a sacred and prophetic nature. The ancients thought that all mad persons were gifted with divination; and they were, in consequence of it, stiled Lymphati. I. 280.

Alphi is in acceptance the same as Amphi. Ham being by his posterity esteemed the Sun or El; and likewise Or, the same as Orus, his oracles were in consequence stiled not only Amphi, and Omphi, but Alphi, Elphi, Orphi, Urphi. I. 244.
Alphira

Alphira was an ancient city in Elis; in which province was a grove of Artemis Alpheionia, and the whole was watered by the sacred river Alpheus. All these are derived from El, the prophetic deity, the Sun, and more immediately from his oracle Alphi. The Greeks deduced every place from some personage, and accordingly makes Alpheus one of those who derived their race from the Sun. He is said to be one of the twelve principal and most ancient deities, called *Συμβωμοί*. I. 243. v. Schol. Pindar. Olymp. Ode 5.

Alphita, Sacred cakes, purchased at the oracular temple of Alphi. I. 296.

AMAZONIANS,

Were a very ancient people, who worshiped their provincial deity under the character of a female, and by the titles of Artemis, Oupis, Hippa. They first built a temple at Ephesus; and according to Callimachus (H. in Dian.) the image of the goddess was formed of the stump of a beech tree :

Σοι καὶ Ἀμαζονίδες πολέμου ἐπιθυμήσεις
 Ἐκ κόλῃ παρράλιη Ἐφείσου βρέλας ἰδρύσαντο
 Φηγὼ ὑπο πρέμνῳ, τέλεισιν δὲ τοι ἱερὸν Ἴππῳ
 Αὔλαι δ', Οὐπι ἀνασσα, περὶ πρυλὶν ὠρχησάνθη.

It is observable, that the Chinese, as well as the people of Japan, still retain something of this custom. When they meet with an uncouth root or spray of a tree, they humour the extravagance; and by the addition of a face give it the look of a Joss or Bonzee, just as fancy directs them. I. 272.

The Amazonians worshiped Acmon, and there was a sacred grove called Acmonium upon the Thermodon, which was held in great repute. Here Mars was supposed to have married Harmonia, the mother of the Amazonians. I. 513.

They are said to have been called Aorpata, or, as in Herodotus. L. iv. c. 110. Oiorpata, which he interprets *Ανδρονόμοι*, for they sacrificed all strangers, whom fortune brought upon their coast; so that the whole Euxine Sea, upon which they lived, was rendered infamous from their cruelty. There were several nations under the title of Aorpata; but all of one family; all colonies from Egypt. I. 44.

The whole of their strange story has been owing to a wrong etymology. The Greeks, who would fain deduce every thing from their own language, imagined, that by the term Amazon was signified a person without a breast. (*Ἀμαζων* from *α* and *μαζος*.) This person they inferred to be a female: and in consequence of it, as the Amazons were a powerful people, they formed a notion, that they were a community of women, who subsisted by themselves; and every absurdity, with which this history is attended, took its rise from the misconception above. They did not consider, that there were many nations of Amazons widely separated from each other; nor did they know, that they were themselves of Amazonian race. There may be found however some few, who saw the improbability of the story, and treated it with suitable contempt. Palæphatus, a man of sound sense, gave it no credit: and Strabo says, that the whole is a monstrous and absurd detail, without the least shew of probability. (*τεράτων τ' οὐκ, καὶ πῶς ὡς ὅτι*, L. II. p. 770.)

Amazonians were settled in Africa; in mount Caucasus; near the Palus Mæotis; in India, and Ethiopia: they once possessed all Ionia; and are said to have been at Samos, and in Italy. Even the Athenians and Bœotians; the Colchians and Iberians; the Cimmerians and Mæotæ; the Atlantians in Mauritania were of the same family. They

They were in general Cuthite colonies from Egypt and Syria : and as they worshiped the Sun, they were called Azones, Amazones, Alazones ; which are names of the same purport ; and have equally a reference to the natural object of worship.

As this people had different titles in the countries where they settled ; and often in the same region ; their history by these means has been confounded. They were called not only Amazonians, but Syri, Affyrii, Chaldæi, Mauri, Chalybes, &c. They were the same as the Iönim ; and in consequence of it, they are said to have founded the chief and most ancient cities in Ionia, and its neighbourhood. The devices upon their coins witness their original, which is often an Amazon ; at other times a Rhea, or Cybele, crowned with a tower, to denote the religion of the place.

The Amazons were Arkites, who came from Egypt ; and worshiped the Sun, and Selene, the chief deities of the country, from whence they came. It is well known, that the Egyptians admitted the *sistrum* among their military instruments of music ; and made use of it, when they went to war. The same practice prevailed among the Amazons, who worshiped the Isis of Egypt, and made use of her *sistrum*, when they engaged in battle.

The Amazonians of Colchiis and Armenia were not far removed from the Minyæ near mount Ararat : and were undoubtedly of the same family. They were Arkites, as we may learn from the people of Pontic Theba : and followed the rites of the Ark, under the name of Meen, Baris, and Iöna. Hence it is, that they have ever been represented with lunar shields. Many have thought, that they were of a lunar shape : but this is a mistake, for most of the Asiatic coins represent them otherwise. The lunette, was a device taken from their wor-

ship. It was the national ensign, which was painted upon their shields: whence it is said of them, Virg. *Æn.* L. xi. v. 660.

— pictis bellantur Amazones armis;

— magnoque ululante tumultu

Fœminea exsultant lunatis agmina peltis,

And Lib. i. v. 490.

Ducit Amazonidum lunatis agmina peltis
Penthifelea furens——

The Amazonian shield approached nearly to the shape of a leaf, as did the shields of the Gothic nations. Pliny (*N. H.* L. 12. c. 5.) says of the Indian fig; upon these shields they had more lunettes than one: and from them the custom was derived to the Turks, and other Tartar nations.

It is mentioned by Apollonius Rhodius, that, when Orpheus played upon the lyre, the trees of Pieria came down from the hills to the Thracian coast, and ranged themselves in due order at Zona. As the Amazons worshiped the Sun, whom they styled Zon, there were in consequence of it many places, which they occupied, called Zona. There was one in Thrace, near the Hebrus; another in Africa; and another in Cappadocia: this last led the Greeks into a strange mistake. For when, in their legendary histories, they suppose Hercules to march to Zona, and to take it; they misconstrue the name, and imagine, that it was ζώνη, *a bandage*. Hence, instead of a city, they uniformly render it ζώνη, and make the grounds of the Amazonian war to have been a woman's girdle.

The Cadmians were certainly Amazonians; but their ancient name by length of time was effaced.

One of the most extraordinary circumstances in the history of the Amazons is their invasion of Attica,

Attica. They are represented as women; and were supposed to have fought always on horseback. Yet it is certain, that the use of cavalry in war was not known in Greece till long after this æra: and, if we may credit Homer, the Asiatic nations at the siege of Troy were equally unacquainted with this advantage. The history given of this invasion is circumstantial, yet abounds with inconsistencies; and is by no writer uniformly related. The credulity of the ancients was wonderful about one of the most improbable stories, that was ever feigned. Strabo had the sense to give it up: and Plutarch, after all the evidence collected, and a visible prepossession in favour of the legend; nay, after a full assent given, is obliged in a manner to forego it, and to allow it to be a forgery: περιφανής ιοικε μύθῳ καὶ πλασματί. in Theseo. p. 13.

This, in short, seems to be certain, that what has been represented as a warlike expedition, was merely the settling of a colony: and these, who had the conduct of it, were Amazonians, who have been represented as women. And so far is probable, that there were women among them, who officiated at the religious ceremonies, which were instituted. The Scholiast upon Theocritus (Idyl. 13. v. 25.) gives a short but curious account of the first Amazonian priestesses. Καλλιμαχος φησι, της βασιλισσης των Αμαζονων ησαν θυγατρις· αι Πελειαιδεις προσηγορευθησαν. πρωται δε αυται χορειαν και παννυχιδας ενιστησαντο. The Peleïades, or Doves, were the female branch of the Iōnim, by whom idolatry was first introduced. (Euseb. Chron. p. 13.) And as they were at the same time Amazonians, it proves, that they were all the same people, under different denominations, (Titanians, Atlantians, Iōnim, Amazonians, &c.) who came chiefly from Egypt, and were widely scattered over the face of the earth. III. 457.

AM-EES-AIN,

Rendered Amifene. I. 53.

AMEIAIKTOS.

Βασίλειος Κρονος ὑποστάτης ἐστὶ—της αμειλικίου Τριᾶδος, Proclus in Plat. Timæum. L. v. c. 10. What some used by mistake to render μελιχος and μελιχιος, he has expressed Αμειλικιος. This is a Græcian word formed from the ancient terms Melech and Melechath, to which it had no relation. II. 278.

AM-ON,

The Egyptian compound for Ham, h. Αμων and Αμμων; he was the Zeus of Greece. I. 3.

AMMON,

Temple of in Lybia, said to have been built by a Shepherd. II. 183. His priests used at particular seasons to carry in procession a boat, in which was an oracular shrine, held in great veneration. II. 218.

Amanus and Omanus; so the Greeks expressed Αμων. I. 3.

AMMONITES,

Were a mixed race, being both of Egyptian and Ethiopic original; Αιγυπτίων και Αιθιοπων αποικοι. (Herod. L. 2. c. 42.) I. 251. n.

AMONIANS,

A wonderful people. They were the descendants of Chus, and called Cuthites, and Cuseans. They stood their ground at the general migration of families, but were at last scattered over the face of the earth. They were the first apostates from the truth, yet great in worldly wisdom. They introduced, wherever they came, many useful arts; and were looked up to as a superior order of beings; hence they were stiled Heroes, Dæmons, Heliadæ, Macarians. They were joined in their expeditions
by

by other nations, especially by the collateral branches of their family, the Mizraim, Capthorim, and the sons of Canaan. These were all of the line of Ham, who was held by his posterity in the highest veneration. They called him Amon; and having in process of time raised him to a divinity, they worshiped him as the Sun; and from this worship they were called Amonians. Pref. vi. One of their most ancient deities was named Meed or Meet, *Μητις*, by which was signified Divine Wisdom. II. 27. They introduced some history of the Deluge wherever they came. Ib. 213. All the Amonian families affected to be called Heliadæ, or the offspring of the Sun: and under this title they alluded to their great Ancestor, the Father of all; as by Osiris they generally meant Ham. Ib. 61. They esteemed no places so sacred, as those, where there were fiery eruptions, uncommon steams, and sulphureous exhalations: and they were determined in the situation both of their cities and temples by these strange phænomena. I. 30. They held all streams and cavities of the earth sacred. 89. They dealt largely in Fountain worship; that is, in the adoration of subordinate dæmons, which they supposed to be emanations and derivatives from their chief deity. They called them Zones, Intelligences, Fountains, &c. 52. n. They esteemed every emanation of light, a Fountain, and called it *Ain*, (q. v.) 404. Wherever they founded any places of worship, and introduced their rites, there was generally some story of a serpent. 49. Wherever they came, they founded cities in honour of Noah; hence places called Nufa (from Nufus and Nus, Nous and Nousis, eastern names for Noah) will often occur. II. 209. They settled upon the Tiber. I. 53. Those of them who settled at Rhodes, stiled themselves *Ἡλιαδαί*, the Solar race; and those who settled upon the Padus, did the same. 85. They who travelled westward

westward carried the worship and rites of Camulus with them. 103. Some of this race were the first who passed the Alps. 212. They introduced the worship of Ham into Phrygia and Asia Minor, 273. They settled in Thrace, under the name of Adonians, and founded the city Adonis, called (Ionice) Edonis, 377. And in this country are to be found many plain traces of their original history. II. 339. Thrace seems once to have been the seat of Science, from whence the Athenians acknowledge to have borrowed largely. I. 508.

When they settled in Greece, they raised many Tupha or Tapha in different parts; which were denominated from some title of the deity to whose honour they were erected. 451. They occupied all the upper part of the Adriatic gulph. II. 441. Among the many tribes which went abroad from them, were to be found people who were stiled Anakim. I. 494.

Wherever they settled, they were celebrated for their superiority in science, and particularly for their skill in architecture. They were doubtless some of those who were stiled Cyclopians, as the people under this appellation were far the most eminent in this way. 502. It was usual with the Egyptians and other Amonians, to describe upon the architrave of their temples some emblem of the deity, who there presided. This was often an Eagle, or Vulture; a Wolf, or a Lion; an Heart or an Eye; this last was intended to signify the superintendence of Providence, from whom nothing was hid. 510. There once existed a wonderful resemblance in the rites, customs, and terms of worship, among nations widely separated (in Britain, Ireland, China, Japan, and the new discovered countries); this was owing to one great family, who spread themselves almost universally. Their colonies went abroad under the sanction and direction
of

of their Priests; and carried with them both the rites and records of their country. 281.

All the Amonian deities, as well as their princes, were called Shepherds; and those, who came originally from Chaldea, were stiled the children of Ur, or Urius. 445.

Their colonies, though variously denominated, and settled in parts very remote from each other, had once a great and general resemblance; and which lasted for ages.

They were famous at the woof; and carried the art of weaving to a great degree of excellence. This art was first practised at Arach in Babylonia. Nor was it only the original texture, which was found out by people of this family; the dying, and also imprinting these commodities with a variety of colours and figures, must also be attributed to them. That wonderful art of managing silk, and likewise of working up cotton, was undoubtedly found out by the Indo-Cuthites (P. Mela. L. 3. c. 7. Strabo. L. 15. p. 1044.) and from them it was carried to the Seres. To them also is attributed the most rational and amusing game, called Chess: and the names of the several pieces prove, that we received it from them. We are also indebted to them for the use of those cyphers, or figures, commonly termed Arabian: an invention of the greatest consequence. They are said to have written letters *εν σινδοσι*, (Strabo. *ibid.*) but whether by this was meant really linen; or whether we are to understand a kind of paper manufactured from it, is uncertain. Probably it was a composition from macerated silk: for paper of this kind was of old in use among them.

Those who cultivated the grape brought it in many parts to the highest degree of perfection. The Mareotic wine is well known. (Gratii Cuneget. v. 312.) All the Ionian coast about Gaza

in

in Palæstine was famous for this commodity: as was the region about Sarepta, at the foot of Libanus. The wine of Chalybon in Syria was of the highest repute. Cyprus, Crete, Cos, Chios, and Lesbos, called Æthiope, were famous on the same account. There was also fine wine very early in Sicily about Tauromenium, in the country of the Læstrygons and Cyclopians. (Hom. Od. I. 357.) In Thrace were the Maronian wines upon mount Ismarus. But no place was in more repute than Campania, where were the Formian and Falernian grapes. Some of very noble growth were in Iberia and Mauritania. (Strabo, L. 17. p. 1182.) There was wine among the Indic Ethiopians, particularly in the country of the Oxydracæ, who were supposed to be the descendents of Bacchus. They had also a strong drink made of rice. (Id. L. 15. p. 1035.) The people of Lusitania and Bœtica made a fermented liquor called Zuth; the knowledge of which was borrowed from Egypt. Hefychius calls it wine, made from barley. (Strabo. L. 3. p. 233.)

The knowledge of this people was very great, and deservedly celebrated. Hence Antiphanes (ap. Athenæum. L. 6. p. 226.) tells us, σοφοὶ δὴ τῆς οἰς Συρίας σφοδρά. By this is meant, that all of the Cuthite family were renowned for their wisdom. The natives of Colchis and Pontus were much skilled in simples. Their country abounded with medicinal herbs, of which they made use both to good and to bad purposes. In the fable of Medea we may read the character of the people. Iberia in the vicinity of Colchis was noted for its salutary and noxious plants. Strabo (L. 11. p. 763.) says, that the Soanes were skilled in poisons, and that their arrows were tinged with a deadly juice. (see also Plutarch. Sympof. L. 5. c. 7.)

Mount Caucasus, mount Pangæus in Thrace, the Circean promontory in Italy, mount Pelion in Thessaly,

Theſſaly, were famous for uncommon plants. Circe and Calypſo are like Medea, represented as very experienced in pharmacy, and ſimples. Under theſe characters we have the hiſtory of Cuthite prieſteſſes, whoſe charms and incantations were thought to have a wonderful influence.

From the knowledge of this people in herbs, we may juſtly infer a great excellence in phyſic. Egypt, the nurſe of arts, was much celebrated for botany; (Hom. Od. ſ. v. 229.) To the Titanians was attributed the invention of chemiſtry. *Χημία Τίταντων ἐυρημα.* (Syncellus, p. 14.) The Pæonians of Thrace (upon the Hebrus) were ſo knowing in pharmacy, that the art was diſtinguiſhed by an epithet taken from their name.

The Pierians were famed for poetry and muſic. In latter times we find people in theſe parts, who diſplayed no ſmall ſhew of genius; and were much addiſted to letters. (Tacit. Annal. L. 2. c. 64. Ovid. de Ponto. L. 2. El. 9. v. 65.) The Hyperboreans ſeem to have been equally celebrated. The muſic of the Egyptians and Canaanites was very affecting. The Marianduni, an Amazonian tribe, were noted for the moſt melancholy airs. (Dionys. v. 788. et Schol.) The Iberians of Bætica delighted in a kind of dirges, and funereal muſic. (Philoſtrat. in vita Apollon. p. 211.) The ancients ſpeak of the Dorian and the Phrygian meaſures as more animated and manly. Thoſe of Leſbos and Æolia were particularly ſweet and pleaſing; nor was it only harmony, which they eſteemed a requiſite in their hymns; they were made the repositories of all knowledge, and contained an hiſtory of their anceſtors, and of their deities, and the annals of paſt ages.

In ſhort; wherever this great family ſettled, they always ſhewed themſelves ſuperior in ſcience: and though they degenerated by degrees, and were oftentimes overpowered by a barbarous enemy,
which

which reduced them to a state of obscurity; yet some traces of their original superiority were in most places to be found. Thus the Turditani, one of the Iberian nations upon the great western ocean, are to the last represented as a most intelligent people. Σοφώτατοι δ' ἐξέλαζονταί των Ἰβηρων οὐτοί, καὶ γραμματικὴ χρώνται, καὶ τῆς παλαιᾶς μνήμης ἔχουσι συγγραμμάτα, καὶ ποιήματα, καὶ νομούς ἐμμένους ἑκατοσχιλίων ἔτων, ὡς φασί. Strabo. L. 3. p. 204. We must lament that the Romans have not transmitted to us the least sample of these valuable remains.

In Tatianus Assyrius (c. 1. p. 243.) and more especially in Clemens of Alexandria (L. 1. p. 364.) we have an account of those persons, who were supposed to have blessed the world with some invention: and upon examination almost all of them will be found to have been of Cuthite original. III. 509.

AMORA,

Cakes made in honour of Ham-Orus. I. 297.

AMPEL.

This term is a title, the same as Omphel, and relates to the oracular deity of the pagan world; under which character Ham was principally alluded to. As the Vine was esteemed sacred both to Dionusus, and Bacchus, and had the name of Ampel, which the Greeks rendered Ἀμπελος; and as it was their custom out of every title to form a new personage, so they have supposed Ampelus to have been a youth of great beauty, and one whom Bacchus particularly favoured. Wherever the Amonians settled this name occurs. Many cities, promontories, mountains, barren crags, rocks of the sea, strands and shores, ill suited to the cultivation of the Vine, were denominated from it, because here were altars and pillars to this oracular deity. The name therefore could have no relation to the Greek word,

word, signifying the Vine, but they were so called from the deity to which they were sacred. We meet with Ampelus, Ampeloëssa, a nation in Lybia called Ampeliotæ; Ampelona, Ampelusia, &c.

Ampelus and Omphalus were the same term originally, however varied afterwards, and differently appropriated. They are each a compound from Omphē; and relate to the oracular deity. L 273.

AMPHI.

This term originally related to oracular revelation. It is always found annexed to the names of persons famous on that account; e. g.

Amphiaraus, (He was worshiped by the Oropians, and his temple was built in imitation, or in memory, of one called Cnopia at Thebes.)

Amphilochus, (He was the god of light and prophecy. I. 253. n.)

Amphimachus; persons represented as under particular divine influence, and interpreters of the will of the gods.

Amphion, though degraded to a harper, was Amphi-On, the oracle of Apollo, the Sun.

Ampucides, *Αμπυκιδης*, (so was Mopsus stiled). This is not a patronymic, but a title of the oracular deity.

Ampycus, said to be the father of Mopsus; but he was the same with Apollo.

But these supposed prophets were deities, to whom temples were consecrated under these names; or rather, they were all titles, which related to one god, the Sun.

Amphictuons were originally prophetic personages, who attended at Delphi.

Amphira, so is Minerva stiled by Lycophron; it is a compound of Amphi-Ur; the divine influence, or oracle of Orus.

Amphissa,

Amphissa, a city in Phocis, famous for the oracle of an unknown goddess, the daughter of Macaria.

Amphryfus, in Bœotia, much famed for the influence of Apollo.

Amphimallus, in Crete, well known for its oracle.

Amphiclea, in Phocis; here was a shrine of Dionufus, which was oracular.

Amphipolis (called of old Oropus. II. 165.) I. 252. &c.

Amphi-Tirit is merely an oracular tower, whom the poets have changed into Amphitrite, and made the wife of Neptune. I. 405.

Αμφιμαντορα, sacred cakes, so called from an oracular temple stiled Mentor, and Mantor (q. v.) I. 440.

Amphi, Αμφι. I imagine that the sacred oracular influence under this term is often alluded to in the exordia of poets, especially by the writers of Dithyrambic measure, when they address Apollo. Taken in its usual sense for *circum*, it has no meaning; and there is otherwise no accounting for its being chosen above all others in the language to begin hymns of praise to that deity, who was the principal god of prophecy. We have one instance in the Nubes of Aristoph. v. 595.

Αμφι μοι αὖτε αναξ,
Δηλιε, Κυθιαν εχω
Ἵψικεραϊα πείραν.

Apollo was so frequently called Αμφι αναξ, that it was in a manner looked upon as a necessary proœmium. In the short hymns ascribed to Homer, this term is industriously retained; it was a term of long standing; the sense of which was no longer understood, yet the sound was retained by the Greeks, and used for a customary exclamation. I. 255.

AMPHI-

AMPHIPRUMNAIS,

A kind of vessel copied by the Greeks from one at Thebes in Egypt; the extremities were fashioned nearly alike; no distinction of head or stern. Danaus (q. v.) is said to have crossed the sea from Egypt to Argos in a ship of this form. There was something esteemed sacred and salutary in this kind of vessels. *Αμφιπρυμνα, τα ἐπὶ σωήρια πεμπομένα πλοία.* Hesych. This Navis biprora was not a vessel commonly made use of to cross the seas; it was a copy of the sacred ship of Isis. II. 226. 248.

AMUMONE.

There was a place in Argos named Triaina where the waters of Amumone arose; this word is a variation from Amim-On, *the waters of the Sun*. The stream rose close to the place, whose true name was undoubtedly Tor-Ain from its vicinity to the fountain. I. 409.

AMYCLÆ,

A city in Italy, of Spartan original; it was said to have swarmed of old with serpents. I. 485.

AMYCUS,

A king of Bithynia, is represented as of a gigantic size, and a great proficient with the cæstus. (Pausan. L. 1.) He was in consequence of it the terror of all strangers who came upon the coast. II. 45.

AN-AIT,

Fountain of the Sun. In Armenia, near Comana and Camisene, was the temple of Anait; it was a Persian and Babylonish deity, as well as an Armenian, which was honoured with Puratheia, where the rites of fire were particularly kept up. The city was called Zela, and close behind was a nitrous lake.

Anait signifies also a Fountain of Fire, under which name a female deity was worshiped. Wherever a temple is mentioned dedicated to her worship, there will be generally found some hot streams either of water or bitumen; or else salt and nitrous pools. I. 30.

ANAC,

A title of high antiquity, originally appropriated to persons of great strength and stature: such were called in the plural Anakim. Some of the deities of Greece were stiled *Ανακτες*, (so especially were Castor and Pollux, I. 407. 442.) and their temples *Ανακτορια*. I. 72.

The Cadmians were stiled *Ανακες* and *Ανακτες*, and the temples of their gods *Ανακτορια*; these terms were imported from the Anakim of Egypt and Canaan, though ultimately from Babylonia. II. 180.

Ανακεια, so was stiled the festival at Athens of Castor and Pollux. *Ανακειον*, so was stiled the temple of Castor and Pollux in Laconia. I. 407.

Anaco, Anachus. Hence seem to come the abbreviations, Necho, Nacho, Necus, Negus, which in the Egyptian and Ethiopic languages signified a king. It was sometimes expressed Nachi, and Nacchi. The buildings represented at Persepolis are said to be the work of Nacchi Rustan; which signifies the lord or prince Rustan. Satanaki seems to be Satan-Anac, *Διαβολος βασιλευς*. I. 73.

ANAXAGORAS,

The Scholiast upon Pindar writes thus; (Olymp. Ode I.) *Περι δε του 'Ηλιου οι φυσικοι ρασι, ως Λιθος καλειται ο 'Ηλιος, και Αναξαγορου γενομενον Ευριπιδην μαθητην, Πίσρον ερεκεναι τον 'Ηλιον δια των προκειμενων.*

*‘Ο γαρ Μικχαρις, κ’ ουκ ονειδιζω τυχας,
Διος πεφυκως, ως λεγουσι, Τανταλος,
Κορυφης υπερελλουσα δαιμαινων ΠΕΤΡΟΝ,
Αεσι ποταμαι, και τινει ταυτην δικην.*

Hence

Hence we may discover whence the strange notion arose about the famous Anaxagoras of Clazomenæ; who is said to have prophesied, that a stone would fall from the sun. All that he averred may be seen in the Scholiast, which amounts only to this, that Petros was a name of the Sun; a word of Egyptian original, derived from Petor, the same as Ham, the Iāmus of the ancient Greeks. This Petros some of his countrymen understood in a different sense; and gave out, that he had foretold a stone should drop from the Sun. I. 290. This philosopher, or his followers, misled by sound, supposed that Zēuth, or Prometheus, was by interpretation *Noos, mens*. They are guilty of a great mistake. For what they called *Noos* or *Nous* in a philosophical sense, was the eternal Mind; what they appropriate to a person, was a term of a different purport. It was in short a proper name. II. 273.

ANCIENTS.

It was a common mistake of them to transfer to one person, what belonged to a people. II. 304.

The ancients were in general materialists, and thought the world eternal. But the mundane system, or at least the history of the world, they supposed to commence from the Deluge. Ib. 371. They formed personages out of places, and made the natives the children of those personages. Ib. 527.

All their ideas about the infernal regions, and the torments of hell, were taken from the temples in each country, and from the rites and inquisition practised in them. I. 502.

ANDROMEDA.

Virgins are often described as exposed to dragons and sea-monsters. This relates to women, who were immured in towers by the sea-side. The au-

thor of the *Chronicon Paschale* supposes, that Andromeda, whom the poets describe as chained to a rock, and exposed to a sea-monster, was in reality confined in a temple of Neptune, a kind of *Petra*. I. 433.

ANELON,

A river; a compound of An-El-On, *Fons dei Solis*: it was also called Halejus. I. 206.

ANIMAL

Every, among the Egyptians, which was in any degree appropriated to a deity, was called by some sacred title. II. 66.

ANOPIANS,

Asopians, Eloprians, Europians, Inopians, Oropians, other names of the Cyclopians, and relate to the worship of the Pytho Ops, or Opis. I. 508.

ANTEDILUVIAN.

Sifuthros (*Euseb. Chron.* p. 8.) i. e. Noah, is said to have appeared twice, and to have discoursed much with mankind; but would not eat with them. This, I imagine, was in his Antediluvian state; when there is reason to think, that men in general fed upon raw flesh; nay, eat it crude, while the life was in it. This we may infer from that positive injunction, given by God to Noah, after the Deluge, *Gen. ix. 3, 4. Every moving thing that liveth shall be meat for you—but flesh with the life thereof, which is the blood thereof, shall you not eat.* Such a custom had certainly prevailed: and a commemoration of it was kept up among the Gentiles, in all the rites and mysteries of Dionusus and Bacchus. Hence the latter was called *ωμωφαγος, ωμωσις*.—*Vivum laniant dentibus taurum.* *Jul. Firmicus* of the rites of Crete. III. 110.

ANTIOCHÆA.

ANTIOCHÆA.

This city was first called Iöna, built by some of the Iönim, who settled upon the Orontes. II. 507.

AOR-PATA,

The same as Petah Or, the Priests of Orus, or in a more lax sense, the votaries of that god. v. Amazonians; Petah.

APÆSANTUS,

A mountain in Argolis, said to be denominated from *Apæfantus* a shepherd. II. 185.

APAMEA,

Απαμεια, ἡ λεγομένη Κιβώτης. Strabo. l. 12. The ancient name was Cibotus, undoubtedly in memory of the Ark, and of the history with which it is connected. The people here had preserved more particular and authentic traditions concerning the flood, and the preservation of mankind through Noah, than are to be met with elsewhere. II. 230. [v. Octav. Falconerii Dissert. de Numm. Apameensi; and Mr. Bryant's Dissert. on the same subject.]

APE

The, was sacred to the god Apis, and was rendered by the Greeks Capis and Ceipis. I. 335.

APHA, APHTHA,

Amonian terms for Fire, and the god of fire; by different authors expressed Apthas, Thas, Tha. However the Greeks and Romans may have appropriated the term (Cic. de N. D. l. 3. c. 22.) it was properly a title of Amon; at the same time it related to fire; and every place, in the composition of whose name it is found, will have a reference to that element, or to its worship. c. g.

Aphytis, a place in Thrace, where the Amonians settled very early; and where was an oracular temple of Amon.

Aphace, a city; also a temple (where was an oracle) of that name in mount Libanus, sacred to Venus Aphacitis, and denominated from fire.

Apha, Aphæa, were names not only of Vulcan, but of Diana also; and in Crete Dictynna had the same name.

Castor and Pollux were stiled *Ἀφειηριοι*. Mars Aphæus, was worshiped in Arcadia. Apollo was also called *Ἀφειωρ*, which was expressed by the ancient Dorians Apha-Tor, a fire tower or Prutaneum, the same which the Latins called of old Pur-Tor.

Aphetæ were originally priests of fire.

Ἀπαιυρία is compounded of *Απα*, a fire tower.

I. 59.

Ain-Aptha, the Fountains of Aptha, the god of fire; which by the Greeks was rendered Naptha, a name given to Bitumen. I. 278. Apha-Astus, rendered by the Ionian Greeks Hephæstus, I. 63.

ΑΡΙΑ.

The whole region of the Peloponnesus was of old so stiled, undoubtedly from Apis of Egypt; from which also came the terms Appa, Appas, and Apia, among the Greeks; which last is equivalent to *Patria* among the Romans. Among the Scythæ the name of the earth itself was *Αρία*, the feminine of Apis. The word therefore could not signify *remote*. Hence Homer, who adheres to ancient words, when he speaks of Nestor (Il. A. 270.) that he went *τηλοθεν ἐξ ἀπινς γαιης*, must mean either that he went far away *e patria terra*, from his own country; or else at a distance from the region of
Apis;

Apis; for it is scarcely sense to say *longe a longinqua terra*. II. 420.

APIS,

Phoroneus, Inachus, Zeuth, Deucalion, Prometheus, were all one person; and with that person commenced the Gentile history not of Greece only, but of the world. II. 268. At Memphis they worshiped the sacred Bull Apis; as they did at Heliopolis the Bull Mnevis or Mneuis. Apis and Mneuis were both representations of the same ancient personage, sc. Noah. Ib. 418. Apis seems to have been an Egyptian name for a *father*; hence Appa, &c. v. supra. He is said to have come from Egypt, and to have settled at Argos. Æschylus in his Suppl. thus speaks of him:

Απὶς γὰρ ἐλθὼν ἐκ περας Ναυπακτίας,
 Ἰαῖρομανίης, παῖς Ἀπολλωνος, χθονα
 Τὴν δ' ἐκκαθαίρει κνωδαλὼν ἐροσόφθορων. I. 485.

Apis is described by Pliny (L. 8. c. 46.) as a deity. II. 423.

ΑΠΟΒΑΘΜΟΣ,

Near Nauplia in Argolis, was a spot of ground, called the place of Descent; τοῦτου δ' ἐχέται χωρίου ἄλλο Αποβαθμός (Pausan. L. 2.) similar to the place called Αποβάσηριον upon mount Ararat, mentioned by Josephus, (Antiq. L. 1. c. 3.) and undoubtedly named from the same ancient history. The tradition among the people of Argolis was, that the place was so named, because in this spot Danaus made his first descent from the ship, in which he came over. II. 269.

APOLLO,

Of Greece and Rome, the same as the Abelion of the East. The old Romans called him Apello. I. 17. He was also called Cunnius; likewise

Cranëus and Carnëus (expressed by the Romans in later times Granus and Grannus) the same with Cerenëus, the supreme deity, the lord of light. 47. He was frequently called *Ἀμφὶ Ἀναξ*; also *Ἐραξίος*, or the tutelary god of the coast; he was the same as Ampycus. He was called *Οὐκίσις* and *Ἀρχηγέτης*, from being the supposed founder of cities, which were generally built in consequence of some oracle. 282. Why he was represented by the Greeks as gaping, see Cahen. By a mistake of theirs he had bestowed upon him the epithet of Chrusaor. He had the title of Phacton given to him, as the god of light. 369. He was the same with Bacchus and Dionusius, for each was the Sun. 308. He was the same with Python, or the Sun. 464. And had the title of Hippa. II. 31. He had the title of *Ἐχέλος*, rendered more commonly by the Greeks *Ἐχάλος*.

Ἀγέμενις ἰοχέαιρα, κασιγνήτη Ἐχάλειο. Ιλ. γ. 71.

as if it came from *ἰκας*; whereas it was an Amonian title by which Orus and Osiris were called. 49. He was the same as Orpheus, and Orus of Egypt. 136. He was stiled *Νομεύς* and *Ποιμήνιος*, and was said to have been educated in Arabia. Indeed almost all the principal persons, whose names occur in the mythology of Greece and Italy, are represented as Shepherds. 182. The Greeks called Apollo himself Python, which is the same as Opis, Oupis, and Oub. I. 49.

APOLLONIUS

Rhodium, a native of Egypt. He continually alludes to the antiquities of that country. I. 143.

AQUÆ

Perfianæ, some salutary waters near Carthage, They were so named from Perez, the Sun, to whom they

they were sacred. Indeed all salutary streams were consecrated to the Sun. II. 66. n.

Ager Pifanus, the etymology of this name is the same as that of Hanes and Phanes (q. v.) only the terms are reversed. It signifies *Ignis fons*; it was a district in the north of Italy; and the place was famous for its hot streams, which are called by Pliny *Aquæ Pisanæ*. I. 200.

AQUARIUS,

The watery sign; that great effusion of water, as it is depicted on the sphere, undoubtedly had reference to the Deluge. Some say that Aquarius was Ganymede; others Deucalion. II. 234.

AR,

In Hosea, x. 14. does not signify *a city*, but אר, the title of the deity; from whence was derived ἄρος of the Greeks. I. 100. n.

ARACHNAON,

The name of a remarkable temple, of great antiquity, in Argolis; supposed to have been built in the time of Inachus: close to it was an altar upon which they only made offerings when they wanted rain. In the masculine *Arach-Naos*; it is literally the temple of Arech. II. 522. v. Erech.

ARBELA,

Was a place sacred to Bel, called Arbel, אור בל of the Chaldeans. It is of the same import with Gaugamela. There was a city of this name in Sicily; also in Galilee, situated upon a vast cavern.

Arbelus is by some represented as the first deified mortal. I. 99.

ARCA, ARCAS, ARGUS,

All signified the Ark, and Archaia betokened any thing that had any relation to it. But as the
Ark

Ark and Deluge were of the highest antiquity in the mythology of Greece; and every thing was deduced from that period; from hence Archaia came to signify any thing very ancient, and Archa, Ἀρχα, the beginning. II. 384.

ARCADES, ARGAEI,

So were stiled the people, who introduced the Arkite worship into Italy. II. 503.

ARCADIANS,

The ancient; were said to be the offspring of Typhon; and by some the children of Atlas; by which was meant, that they were people of the Typhonian, and Atlantian religion. I. 496.

In Arcadia and Elis, the most ancient rites were preserved. II. 29. They were undoubtedly an Amonian colony; some of whom the Greeks called Parrhasians. 66. Their ancient name was Minyæ, interpreted Σεληνίαι, Lunares. II. 200.

APXHΓΕΤΑΙ.

The colonies of the Amonians, went abroad under the sanction and direction of their priests; and carried with them the rites and customs of their country. And as they went abroad under the influence and direction of their tutelary deities, those deities were stiled Ἡγεμονες and Αρχηγίται; and the colony was denominated from some sacred title of the god. I. 282.

ARCHEMAGORAS,

(expressed by Pausanias Αἰχμαγορας) by which is meant the father, or chief of the Magi. The Greeks made him a son of Hercules. II. 77.

AREIMANIUS.

The name of the Evil principle, as Oromazus, was of the Good. II. 117.

AREN, ARENE,

One of the Amonian names for the Ark; and Bæotus is said by Diodorus Siculus (L. 4.) to have been the son of Neptune and Arne, which is a contraction of Arene. II. 328.

Αρηνη—Εστὶ δὲ τις πόλις Μινυηίας εἰς ἅλα Βαλλῶν,
Εγγυθεν Αρηνης. Hom. Il. A. 387.

The city Arena is literally the city of the Ark. It seems to have been situated upon a sacred hill called Sama-Con, near the grove and temple of Iōna: in all which names we may see a reference to the same rites and history. II. 512.

AREZ.

According to Suidas, he was the same as Theuth, stiled by the Arabians Theus-Arez, and so worshipped at Petra. I. 12. It was one name of the Sun; and the Lion, which was an emblem of the Sun, had the same denomination. 511.

APHΣ 'ΙΠΠΙΟΣ,

Mars the horseman; so called through ignorance by the Greeks. II, 28.

ARGAIUS

Mons, may be derived from Har, a mountain; or from Aur, fire. We may suppose Ar-Gaius to signify *Mons cavus*; or rather *Ignis cavitas*, five *Vulcani domus*; a name given from its being hollow, and at the same time a reservoir of fiery matter. I. 207. v. Patinæ Numism. Imp. p. 180.

ARGO,

That sacred ship, which was said to have been framed by divine wisdom, and which is to be found in the Chaldaic and Egyptian spheres, was

no other than the ark. II. 236. However the Græcians may have taken the history to themselves, it is plain that the Argo was the sacred ship of Osiris, and consequently was the Ark. 519. It was the same as the ship of Noah, of which the Baris in Egypt was a representation. Its very name shews to what it alludes; for it should be expressed Argus, which precisely signified an Ark, and was synonymous to Theba. Those who officiated at the shrines termed Argus, were called Argeiphontai, from the Egyptian Phont, which signified a Priest. But the Greeks, interpreting this term by words in their own tongue, turned the Priest into a Slayer; and Argo into a man; whom, from a confused notion of the starry system, they supposed to abound with eyes, and made Hermes cut off his head. 238. Schol. Vet. in Soph. Elect. v. 5. ταύτης γὰρ (sc. Ειλειθυίας) ὁ Ζεὺς ἐρασθεὶς, μέλας ἐβλήκεν αὐτήν εἰς Βοῦν, λαθεῖν παρωμένος τῇ Ἥρᾳ. ἡ δὲ γούσα, τὸν Κυνὰ τὸν Ἀργὸν τὸν πανοπίην ἐπέστησε φυλάττειν αὐτήν, ὃν Ἑρμῆς ὑπὸ Διὸς τιμῶντος ἀπέκτανεν.

Argus, Kun, or Canis, is precisely of the same purport, as Argeiphontes; a *Priest of the Ark*. 239.

ARGOS.

Its acropolis was supposed to have been founded by Danaus the Arkite. The Acropolis was certainly an Arkite temple, where the Laris, or Navis biprora, was revered. II. 453. The city was built by the Cyclopians;

Cyclopum sacras

Turres, labore majus humano decus.

Seneca Thyestes. Act. 2. v. 406.

I. 504. This city (besides many others) was said to have been infested by serpents, till Apis came from Egypt and settled there; and these serpents were

were Hivites from the same country. 485. There were accounts retained by the people of Argos concerning a deluge in the days of Inachus, but they did not imagine it to extend beyond their own country. II. 412.

ARGOS HIPPIUM.

There was one in Daunia, which had no relation to the animal, the horse; but to an emblem, under which, in many places the Ark was revered. II. 503.

ARGONAUTIC

Expedition. This has been always esteemed authentic, and admitted as a chronological æra. The Golden Fleece at Colchis was to be recovered. A ship was built at Pagasæ; the first that was ever attempted; it was built by Argus, instructed by Minerva. This ship (built of sacred timber from Dodona) was said to have been oracular. A select band of heroes, with Jason at their head, engage in this enterprise. Chiron, or as some say Musæus, made a sphere (the first ever made) for their use. They set sail at the rising of the Pleiades; but authors differ greatly as to their rout, both setting out, and returning. At the Bosphorus were two rocks, which used to clash together, and intercept whatever was passing. They let fly a Dove; which getting through, they followed, and, by the help of Minerva, escaped. After many difficulties and adventures they succeed, and Jason brings off the prize, and Medea, the daughter of king Æetes; who, enraged, fits out some ships, pursues them, cuts off their retreat, and compells them to return another way, which by writers is differently represented. At length they arrive in Greece, sacrifice to the gods, and consecrate the ship to Neptune.

The

The whole is a romantic detail; replete with inconsistency and contradiction: yet it has been admitted as an historical fact by Herodotus, Diodorus, Strabo, among the ancients; with every Græcian Mythologist; by Clemens, Eusebius, and Syncellus, among the Fathers; and among the moderns, by Scaliger, and Petavius, Archbp. Usher, Dr. Jackson, and Sir Isaac Newton, &c.

A few remarks will be subjoined; and

1st. As to the sphere; it could not have been a Græcian work, designed for the use of the Argonauts: for as Dr. Rutherford observes, *Natural Philosophy*, Vol. ii. p. 849.

“ Beside Pagasæ, from whence the Argonauts sailed, is about 39° ; and Colchis, to which they were sailing, is about 45° N. lat. The star Canopus of the first magnitude, marked α by Bayer, in the constellation Argo, is only 37° from the South pole, and great part of this constellation is still nearer to the South pole. Therefore this principal star could not be seen, either in the place, that the Argonauts set out from, or in the place to which they were sailing. Now the ship was the first of its kind, and was the principal thing in the expedition: which makes it very unlikely, that Chiron should chuse to call a set of stars by the name of Argo, most of which were invisible to the Argonauts. If he had delineated the sphere for their use, he would have chosen to call some other constellation by that name: he would most likely have given the name Argo to some constellation in the Zodiac: however, certainly, to one that was visible to the Argonauts, and not to one which was so far to the South, that the principal star in it could not be seen by them, either when they set out, or when they came to the end of their voyage.” Hence it appears that the sphere could not be a Græcian work. It was the produce of Egypt,
from

from whence came the astronomy of Greece : and the *Zodiac*, which Sir Isaac Newton supposed to relate to this expedition, was an assemblage of Egyptian hieroglyphics.

2. As to the ship; there is a remarkable circumstance relating to this expedition; that the dragon slain by Jason was of the dimensions of a Trireme :

Κεῖλο γὰρ ὄχμα, Δρακόνιος δ'
Εἰχέλο λαβρότατον γενυῶν,
Ὅς παχὺ μακρὰ τε πέν-
τηκόντορον ναὺν κράλει. Pind. Pyth. Ode 4.

by which must be meant, that it was of the shape of a ship in general; for there were no Triremes at the time alluded to. The writers of this story do not agree as to the person who built this ship, nor as to the place where it was built. King *Æetes* is said to have pursued them, and intercepted their retreat. Now what can be more ridiculous than to see the first constructed ship pursued by a navy which was prior to it? But to palliate the absurdity it is said, that the *Argo* was the first Long ship. Here another difficulty arises; for Danaus, many generations before, was said to have come to Argos in a long ship; Δαναὸν πρῶτον (μακρὰν ναὺν) κέλευσσαι. Schol. in Apollon. L. 1. v. 4. And Minos had a fleet of long ships, with which he held the sovereignty of the seas. Of what did the fleet of *Æetes* consist but of long ships? otherwise he could not have gotten before them at the Bosphorus, or overtaken them in the Ister. To render the whole more consistent, Diodorus omits this and many other circumstances. But at this rate any thing may be made out of any thing.

3. As to the Adventurers; the highest number to which any writer makes them amount, is Fifty and One. How is it possible for so small a band of
men

men to have atchieved, what they are supposed to have performed? How could they penetrate so far inland, raise so many temples, and found so many cities? To have passed over vast continents, and through seas unknown? And all this in an open boat (*Αργων σκαφος*) which they dragged over mountains, and often carried for leagues upon their shoulders? Diodorus supposes Hercules to have attended his comrades throughout (which other accounts contradict); he further tells us, that the Argonauts upon their return landed at Troas, where Hercules made a demand upon Laomedon of some horses, promised to him; upon a refusal, they attack the Trojans, and take the city; Homer (*Il. E. v. 642.*) says Hercules had six ships;

‘Ὅς ποῖε δευρ’ ἐλθὼν, ἐνεχ’ ἵππων Λαομεδόντος,
 ‘Ἐξ οἷης συν νηυσὶ, καὶ ἀνδράσι παυροῖσιν,
 Ἰλίου ἐξαλαπαξέωλιν, χηρῶσι δ’ ἀγυίας.

Here we find the crew of a little bilander in one day perform what Agamemnon with a thousand ships, and fifty thousand men, could not effect in ten years. Yet Hercules lived but one generation before the Trojan war; and the event of the first capture was so recent, that Anchises was supposed to have been witness to it;

————— *fatis una superque*
Vidimus excidia, et captæ superavimus urbi.

Virg. Æn. L. 2. v. 642.

all which is very strange. For how can we believe, that such a change could have been brought about in so inconsiderable a space, either in respect to the state of Troy, or the policy of Greece?

After many adventures, and long wandering in different parts, the Argonauts are supposed to have

returned to Iolcus; and the whole is said to have been performed in *Four*, or as some describe it, in *Two Months*.

If there were any truth in this history, as applied by the Græcians, there should be found some consistency in their writers: but there is scarce a circumstance, in which they are agreed. The Greeks borrowed their mythology and rites from Egypt; which were founded on ancient histories, and which, by length of time, became obscure, being transmitted in hieroglyphical representations. Hence the fable of the bull of Europa, the ram of Helle, &c. in all these is the same history under a different allegory, and emblem. In these fables is figured the separation of mankind by their families, and their journeying to their places of allotment. At the same time the dispersion of one particular race of men, and their flight over the face of the earth, is principally described. Of this family were the persons, who preserved the chief memorials of the Ark in the Gentile world.

In the account of the Argo we have undeniably the history of a sacred ship, the first that was ever constructed, and said to have been originally framed by divine wisdom: this was no other than the Ark.

The Græcians took the history to themselves; and in consequence of this assumption, wherever they heard that any people under the title of Arcades, or Argæi, had settled, they supposed that their Argo had been. Hence they made it pass not only through the most distant seas, but over hills and mountains, and through the midst of both Europe and Asia: there being no difficulty that could stop it.

The chief title, by which the Argonauts were distinguished, was that of *Minyæ*. II. 475.

ARIMASPIANS

Were Hyperborean Cyclopians; and had temples named Charis, or Charisia, in the top of which was preserved a perpetual fire. They were of the same family as those of Sicily, and had the same rites, and particularly worshiped the Ophite deity under the name of Opis.

Αριμασπιους ανδρας μονοφθαλμους.

Herod. L. 4. c. 13.

ARION,

Who was supposed to have been saved by a Cetus, or dolphin, seems to have been the fish itself, and was thence named Hippos. *Ἴππος Ἀριων.* Pausan. L. 8. II. 411. v. Palæmon.

ARK.

Theophilus (Ad Autol. l. 3.) expressly says, that the remains of it were to be seen upon the mountains of Aram, or Armenia. Chrysostom (De perfecta Charit.) asserts the same. II. 217. The name of the ship of Isis, and of all the navicular shrines was Baris, and this was the very name of the mountain on which the Ark of Noah rested. 219. It was also called Theba. Gen. vi. 15. 222. In other countries besides Egypt, an Ark or Ship was introduced in their mysteries, and often carried about upon their festivals: at Eruthra in Ionia—at Smyrna—Athens at the Panathenæa—at Phalerus near Athens—Olympia, &c.

Εἰθεν αἰεζωνία θεωριδος ἱερα Φοιβῶ

Κεκροπιδαι πεμπουσι τοπηία νηος εἰκωνης.

Callim. H. in Delum. v. 314.

223. Probably in early times most shrines among the Mizraim were formed under the resemblance of a ship, in memory of the Deluge. It was also called

called by the Greeks *Ααρναξ*, *Κιβωτος*, &c. Most of the principal persons in the Græcian history are said to have been preserved in an Ark. 227. As the ancients described the Ark, the *ναυς ἀμφιπρυμναῖς*, like a Lunette; it was in consequence of it called *Μην* and *Σελήνη*, which signify a Moon; and a Crescent became its common symbol. 242. The principal terms, by which the ancients distinguished the Ark, were *Theba*, *Baris*, *Arguz*, *Argus*, *Aren*, *Arene*, *Arne*, *Laris*, *Boutus*, *Bæotus*, *Cibotus*, (and also seems to have been sometimes called *Centaurus*, from whence many of the Arkites had the name of Centauri. II. 440.) Out of these they formed different personages: and as there was apparently a correspondence in these terms, they in consequence of it invented different degrees of relation (of this innumerable instances occur among the Greeks). Hence a large family has arisen from a few antiquated words, which related to the same history, and of which many were nearly synonymous. 251. When the ark was constructed, Noah made also a door in its side; a circumstance continually commemorated by the Gentile writers. The entrance through it they esteemed a passage to death and darkness; but the egress from it was represented as a return to life: hence the opening and shutting of it were religiously recorded. II. 257. The history of the Ark was preserved in all countries, as far as we can obtain evidence, with the greatest care and veneration. 443. v. *Προθυραία*.

ARKITE DEITY,

(Noah) was called *deus Lunus*, *Luna*, and *Selene*; and by different nations *Meen*, *Man*, *Menes*, and *Manes*. The word is sometimes exhibited *Archæus*; which may be referred to a different idea. Thessaly was said to have been originally named
E 2
Purrha,

Purrha, from the wife of Deucalion, called by the ancient poet Rhianus *Ἀρχαία αλοχος*.

Archæa may signify ancient ; but it often seems to be the same as Archia, and Architis, from the Ark, from which both people and places were indifferently stiled *Ἀρχαίοι*, and *Ἀρχαίοι*, Arkites, and Archites. II. 244. There were innumerable colonies of Arkites, who went abroad, and made various settlements : but the Græcians have ascribed the whole to the Arcades, Argæi, and Argonautæ of their own country. When we read of people of Argos performing such and such things, we should understand Argοῖ, and Arkitæ, or as it is sometimes rendered Architæ. People of these denominations did settle in Palestine ; and occupied a great part of Syria. From thence they came to Greece and Italy : though the Græcians have reversed the history ; and would persuade us, that they proceeded from Hellas, and more particularly from Argos. Yet even among the Græcians the term Argivus was not of old confined to Argos. *Ἀργεῖοι, οἱ Ἑλληνες*. Hefych. It is used in this sense continually by Homer. 505. Eusebius, in describing the people to the east of Babylonia, among others, mentions the *Ἀρχαίοι*, by whom, I am persuaded, were meant an Arkite nation, who were worshippers of the Lunar god. 310.

Ἀρχαῖος, Archaius, is also another term for the Ark ; and although, as the history is of the highest antiquity, it might be applicable to any part of it in the common acceptation ; yet it will be found to be industriously introduced, and to have a more immediate reference to the Ark. For it is found continually annexed to the history of Pyrrha, Pelias, Aïmonia, and the concomitant circumstances of the Ark, and Deluge. It was used also for a title.

Ἀρχη, πόλις Φοινίκης τοῦ ἐθνικοῦ Ἀρχαῖος. Steph. Byzant. in Parutæ Sicilia. p. 104. is the representation of the

the Sicilian Tauro-Men; with this inscription, *Αλ Αρκαιος*, which is literally *deus Arkitis*; and the term *Αρκαιος* is of the same purport, an *Archite*. II. 493.

ARIES,

The city in Provence, was famed for its medicinal waters; the true name was Ar-Ales, the city of Ales. It was also called Ar-El-Ait, or Arelate. I. 33. n.

ARMENIA.

This region seems to have been particularly well calculated for the reception of the Patriarch's family, and for the re-peopling of the world. Strabo, who was a native of Asia Minor, (L. 11. p. 800.) speaks of the fertility of Armenia, and especially of the region of Gogarene, which he particularly mentions as productive of the olive. Arene was one name of the Ark. It is to be observed, that there is scarcely any eastern name, which begins with a vowel or common aspirate, but is at times found with a guttural. Thus Ham was expressed Cham; Habor Chabor; Arene Carene (hence the Carina of the Romans); the term Gogarene (*Γω-Γαρηνη*) signifies literally the place or region of the Ark.

Armenia, for the most part, seems to have been of a very high situation. One province was styled, on this account, Armenia Alta; of which Moses Choren. Geogr. p. 358. gives the following account: "inter omnes regiones revera altissima est; quippe quæ ad quatuor cœli partes fluvios emittit. Habet præterea montes tres, feras plurimas, aves utiles, thérmas, salinas, atque aliarum rerum ubertatem, et urbem *Carinam*." A country of this nature and situation must, after the flood, have been soonest dried, and consequently the soonest habitable.

table. The mountain still retains the name of Ararat: and the province beneath is at this day peculiarly styled Ar-Meni.

The mountain was also called Mafis, and likewise Thamanim and Tihamanim; and there was a town towards the foot of the mountain of the same name, which was supposed to have been built by Noah. Now Thaman is said in the ancient language of the country to have signified Eight (v. *Ogdas.*) and was analogous to the Shaman of the Hebrews, which denoted the same number. (Bochart. Geog. Sacra. L. I. p. 18.) The Terra Thamanim signifies the region of the eight persons. (Ebn Patricius. v. I. p. 40. 43.) III. 7.

ARPI,

There was a region in Apulia so called; and in its neighbourhood were the islands of Diomedes, and the birds, which were fabled to have been Swans; and which were Amonian priests. II. 44. v. Harpies. Arpi-ai—*Ἀρπυιαί*.

ARSINOE,

Arfene, Arfine, Arfiana. They are all the same name, only varied in different countries; and are of the same import. Arsinöe is a compound of Arez-Ain, *fons Solis*; and most places so denominated will be found famous for some fountain. I. 208.

ARTEMIS

Was properly a city, Ar-Themis, the same as Thamus of Egypt. What was called Artemis, and Artemisium, was in some places reversed, and expressed by Kir subjoined; hence Themiscir, and Themiscura in Pontus. I. 92.

ARX.

ARX.

Every place stiled Arx and *Ακροπολις*, were in reality sacred eminences, where of old they worshipped; and which in aftertimes were fortified. The same is to be observed of those stiled Purgoi. I. 295. n.

AS,

(V. Ees.) One of the titles of the Sun; and related to Fire: it is sometimes compounded with itself, and rendered Asas, and Azaz, expressed by the Greeks *Αζαζος*, and *Αζιζος*. In Adefa, the deity was worshipped under the name of Azizus. It was a title not unknown to the Greeks;

Αζησια, ἡ *Δημήτηρ*. Hesych. Proserpine was likewise so called.

Azaz, and Afifus, are the same as Afis, and Isis made feminine in Egypt, and supposed to be the sister of Osiris the Sun.

Αζα signified *ασβολος*. Hesych. Hence Affo, Affare of the Romans.

As is often compounded with Or; as in Asorus and Eforus, titles of the deity in Syria, Sicily, and Carthage, of which last he was supposed the founder.

Azor, Azur, common names for places, where Puratheia were built. It is often compounded with El and Il; as in Alefa, Azilis, Azila, Afyla.

Aziz lightning; any thing superlatively bright; analogous to Adad and Rabrab.

As or Az, from this ancient term many Greek words were derived; as *Αζομαι* veneror, *Αζω*, *ξηραινω*, *Αζαλειον*, *θερμον*, *Αζα*, *ασβολος*, *Αζωπες*, *αι ξηραι εκ της διωριας*. Hesych.

Azania, a region so called in Arcadia; famous for the excellency of its waters. Hanes in Egypt was the reverse of Azan, formed of the same terms, and of the same import precisely. I. 26.

ASCLEPIUS,

The god of health, and restorer of life. By Sanchoniatho he is described as the chief of the Eight whom the Deluge spared. Damascius (apud Photium. p. 1073.) speaks of him as a person, of whom the mother of the gods was enamoured: one, who had been consigned to darkness, but out of that gloom, displayed a wonderful light. He also makes him the Eighth, and principal of the Cabiri. II. 465.

ASIA

Proper comprehended little more than Phrygia, and a part of Lydia; and was bounded by the river Halys. It was of a most inflammable soil. The country about the Cæyster was particularly named Asia.

Ἀσιῶ ἐν λειμῶνι Κᾰῦσῆριου ἀμφὶ ῥέεθρα.

Hom. Il. B. 461.

See Strab. L. 13. I. 29.

The Asiatic Greeks, after a long æra of darkness, began to bestir themselves. They had a greater correspondence than the *Helladians*, and they were led to exert their talents from examples in Syria, Egypt, and other countries. The specimens, which they exhibited of their genius, were amazing; and have justly been esteemed a standard for elegance, and nature. I. 151.

The reverse of most of the Asiatic coins relate to the religion and mythology of the places where they were struck. II. 231.

ASOPIANS

Were worshipers of the Serpent; being so denominated from places consecrated to Ops, and Opis, the Serpent. II. 177. Asopus, Anopus, Europus, Ellopis, Ellopia, Charopus, Oropus, all nearly of the

the same import, and named from the same object of worship, the Serpent. II. 164.

AST, ASTA,

Eſta, ſignified Fire, and alſo the deity of that element. The Greeks expreſſed it *Εſία*, the Romans *Veſta*.

Nec tu aliud Veſtam, quam vivam intellige
flammam.

Ovid. Faſti. L. 6. v. 291.

Aſta, and *Eſta*, ſignified alſo a ſacred hearth. In early times every diſtrict was divided according to the number of ſacred hearths; each of which conſtituted a community, or pariſh. They were in different parts ſtiled *Puratheia*, *Empureia*, *Prutaneia*, *Prætoria*, *Phratrïai*, and *Apaturia*: but *Aſta* the moſt common name. Theſe were all places of general rendezvous for people of the ſame community. Here were kept up perpetual fires: and places of this ſort were made uſe of for courts of judicature, where the laws of the country, *Θεμιſτικαί*, were explained, and enforced. Hence Hom. *Ιλ.* A. 63. ſpeaking of a perſon not worthy of the rights of ſociety, calls him *Ανεſτιος*, *Αθεμιſτιος*, *Αφρηωρ*. I. 62.

Aſta was in aftertimes by the Greeks expreſſed *Αθην*, and appropriated to a city; and this at firſt was the name for Athens.

Aſtus is the god of Fire. I. 503.

Aſtes and *Eſtes*, equally relate to fire. II. 463. Hence *Apha-Aſtus*, or *Hephaſtus*, the *Hephaïſtus* of the Greeks.

Aſtabeni are *Sons of Fire*.

ASTACHAN.

The deity was ſo ſtiled, which as a maſculine, ſignified *Sol Dominus* ſive *Vulcanus Rex*, This we may

may infer from a province in Parthia, remarkable for eruptions of fire, which was called Asta-Cana, rendered by the Romans Aftacene, the region of the god of Fire. I. 227.

ASTARTE

And Cronus are said to have gone over the whole earth, disposing of the countries at their pleasure, and doing good wherever they came. II. 82. She was the same as Europa. II. 305.

ASTER!

Seven Cyclops are said to have walled round the harbour of Tiryns, which undoubtedly were seven Cyclopiian towers. Some of them stood towards the harbour to afford light to ships. They were sacred to After and Aftarte, and stiled Astro-Caer, and Caer-After, out of which the Greeks formed Γαστροχσιρ and Εγχεσπογαστηρ; a strange medley made up of hands and bellies. Strabo in particular (L. 8.) having converted these buildings into so many masons, calls them Γαστροχσπας, *belly-banded men*. These towers were erected also for Purait, or Puratheia, where the rites of Fire were performed. Purait the Greeks turned into Προϊλος, and made him a king of that country. I. 507.

After among many nations signified *a Star*. II. 121.

ASTERIE,

The daughter of Belus (said to be married to Perseus) the same as Ashtaroth, and Aftarte of Canaan. II. 64.

ASTERION.

Pausanias (L. 1.) represents him as the son of Anac, and of an enormous size. I. 72. What was supposed to be his tomb in the island Lade, was only a consecrated place. 465.

ATARBEC,

ATARBEC,

In Egypt, is the temple of Atar or Athar; called Atarbechis by Herodotus, L. 2. and by Strabo, L. 17. stiled Athribites. I. 97.

ATESH,

To this day one of the names of Fire, among those in the east, who worship it. And Atesh-Pereft is a priest of Fire. I. 26.

AΘAN

ἰ Θεός. Eustath. in Dionys. Perieg. v. 915. The great fountain of Light; stiled both Anath, and Athan, the same as Athana, and Athena of Greece, and Anaith of Persis. II. 305.

AΘANATOI,

Were no other than the three sons of Noah, the Baalim of the Scriptures. II. 278. v. Triad.

ATH-EL. ATH-AIN.

From hence the Greeks formed *Ἀθλα*, and *Ἀθνα*, titles, by which they distinguished the goddesses of wisdom. Proserpine was called also Athele. Ath was an oriental term, which came from Babylonia and Chaldea to Egypt; and from thence to Syria and Canaan.

Ovid (Met. L. 5. v. 162.) speaking of an Ethiopian, introduces him by the name of Eth-Amon, softened into Ethemon. So Virgil (*Æn.* L. 10. v. 126.)

— — — comites Sarpedonis ambo,
Et clarus Ethemon Lycia comitantur ab alta.

Or, Clarus et Ethemon—

Ath was sometimes joined to the ancient title *Herm*; which the Græcians with a termination made *Ἑρμης*. From Ath-Herm, came *Θερμαί*,
Θερμός,

Θερμος, Θερμαινω. These terms were sometimes reversed, and rendered Herm-Athena. I. 20. v. Ait.

ATHEMANES.

There was a province of these in Thesprotia, who were so denominated from their deity Ath-Man or Ath-Manes. II. 170.

ATHENS.

Its first name was Asta; and then Athenæ of the same import; for it is a compound of Ath-En, *Ignis fons*: in which name there is a reference both to the guardian goddess of the city; and also to the perpetual fire preserved within its precincts. I. 63.

ATHENIANS,

Who came from Sais in Egypt, were denominated from the deity Anath, whom they expressed Ath-An, or Αθνη, after the Ionian manner. I. 57. n. The ancient Athenians worshiped Isis; and were in their looks, and in their manners, particularly like the Egyptians. Diod. Sic. L. 1. The whole of their policy was plainly borrowed from that country. It is said by Sanchoniathon, Euseb. P. E. lib. 1. c. 10. that Cronus, in his travels over the earth, in company with his daughter Athena, came to Attica; which he bestowed upon her. The Sch. on Lycophron. v. 111. has these remarkable words: Ελθων αρ (ο Κεκροψ) απο Σαιως πολεις Αιγυπτου τας Αθηνας συνψικσει. Σαις δε κατ' Αιγυπτίους η Αθνη λεγεται, ως φησι Χαραξ. Hence it is, that almost the whole of the mythology of Greece is borrowed from Egypt. All their rites and ceremonies from the same quarter. 185. They were esteemed Serpentigenæ; and they had a tradition, that the chief guardian of their Acropolis was a Serpent. Ægeus of Athens, according to Androtion, was of the Serpent breed; and the first king of the country is said to have been Δρακων, a Dragon.

Dragon. Others make *Cecrops* the first who reigned. 483.

ATHYR,

One of the Egyptian months: the term is formed of Ath-Ur. It was also one of the names of that place, where the shepherds resided in Egypt; and to which the Israelites succeeded. It stood at the upper point of Delta, and was particularly sacred to Ur, or Orus: and thence called Athur-ai, or the place of Athur.

One of the most ancient names of Rhodes was Aithraia, or the land of Athyr; so called from the worship of the Sun. Lemnos was denominated Aithalia, for the same reason, from Aith-El. Ethiopia was named both Aitheria, and Aeria, from Aur, and Athyr. I. 20.

ATLAS,

The great Astronomer, is represented as a shepherd. II. 183. Noah, among other titles and characters, is represented as Atlas. 253. Mythologists say that he supported heaven; one reason for this notion was, that upon mount Atlas stood a temple to Cœlus. The temple was undoubtedly a Cavern; but the name is to be understood in its original acceptation, as Coël, the house of God; to which the natives paid their adoration. This mode of worship among the Atlantians betrays a great antiquity; as the temple seems to have been merely a vast hollow in the side of the mountain; and to have had in it neither image, nor pillar, nor stone, nor any material object of adoration. To this cavern the people paid their adorations, and this was the heaven which Atlas was supposed to support. I. 221. This notion took its rise from some verses in Homer, Od L. A. 52. strangely misconstrued;

Ἀτλαντός

Ατλαντος θυγατρ ολοφρονες, οςτε θαλασσης
 Πασης γενθια οιδιν, εχνη δε τε ΚΙΟΝΑΣ αυλος
 Μακρας, αι Γαιαν τε και Ουρανου αμφις εχουσιν.

These *Κιονες Κοσμου* were certainly maps and histories of the universe; in the knowledge of which the Atlantians seem to have instructed their brethren the Herculeans. And observe that when the ancients speak of the feats of Hercules, we are to understand the Herculeans; of Cadmus, the Cadmeans; so under the name of Atlas, is meant the Atlantians. These also were stiled *Ουρανιωνες*, or sons of heaven. They settled in Phrygia and Mauritania; and like the Colchians, were of the family of Ham: and had great experience in sea affairs. The Græcians esteemed them barbarous; but they were in reality of the same family. Their chief ancestor was the father of the Peleiadæ, or Ionim. They were heads of most families upon earth; persons of great consequence and learning; founders of nations; &c. and from them proceeded all those, who upon account of their eminence were in aftertimes esteemed gods and heroes. (Diod. Sic. L. 3.) I. 387.

Atlas, Battus, Cadmus, Pollux, &c. are said to have been turned into stones. These stories relate to personages, enshrined in temples stiled *Petra*, who had a *συλος*, or rude pillar erected to their honour. This was the usage in all parts, before the introduction of images. II. 174.

ATTICA

At first was divided into separate and independant hamlets; each of which had its own Prutaneion and Archon. These Archons were priests of the Prutaneia; and were denominated from their office, Archon is the same as Orchon, and like Chon-Or signifies the god of Light, and Fire; from which
 title

title the priests had their name. In Babylonia, and Chaldea, they were called Urchani. II. 40.

AUR,

or Or, Our, Ur, *Light*, and *Fire*; hence Orus, an Egyptian title of the Sun.

From Aur, considered as an element, were derived Uro, Ardeo; as a deity, Oro, Hora, Ὠρα, Ἰσπερ, Ἰσπευς. I. 13.

AURELIA,

After its first stage as an Eruca, or worm, lies for a season in a manner dead, and is inclosed in a sort of coffin. In this state of darkness it remains all the winter; but at the return of spring it bursts its bonds, and comes out with new life, and in the most beautiful attire. The Egyptians thought this a very proper picture of the soul of man, and of the immortality to which it aspired. But they made it more particularly an emblem of Osiris, who having been confined in an Ark, or coffin, and in a state of death, at last quitted his prison, and enjoyed a renewal of life. II. 388.

AURITÆ.

Under this title the sons of Chus came into Egypt. They settled in a province named from them Cushman, which was at the upper part of Delta; and in aftertimes called Nomos Arabicus. It was in the vicinity of Memphis, and Aphroditopolis, which places they likewise occupied. I. 362. [See Mr. BRYANT'S *Dissertation concerning the Shepherd Kings in Egypt.*]

The title of Shepherds was peculiar to them. II. 181. This people spread themselves over Egypt like a deluge, but were in time forced to retreat, and to betake themselves to other parts; in consequence of this they were dissipated over regions far remote. They were probably joined

by others of their family, as well as by the Canaanites, and the Capthorim of Palæstina. II. 189.

Oritæ, or Auritæ, were the same as the Heliadæ, denominated from the great object of their worship, the Sun. II. 177.

AZONACES.

Zoroaster is said to have been under his care. I should imagine it was the name of the chief deity, the reputed father of Zoroaster. II. 116. 124, 125. He seems to have been the chief of the Azoni, or *Zoni*, and to have been named Azon-Nakis, *Sol Rex*, vel *Dominus*.

The Azoni and Zoni, seem to have been secondary deities. The term signifies Heliadæ: and they were looked upon as æthereal essences, a kind of emanation from the Sun. The fillet, with which the Azoni were girded, is described as of a fiery nature; and they were supposed to have been wafted through the air. This sacred girdle was esteemed an emblem of the orbit described by *Zon*, the Sun. The eastern deities were represented either as girded round with a Serpent, which was an emblem of the same meaning; or else with this bandage, denominated *Zona*. 124.

AZORA,

A temple in Assyria so named. I. 419.

BAALTIS.

B.

BAALTIS,

THE same as Dione, the Dove. II. 465.

BABEL.

This city was begun by Nimrod, and enlarged by his posterity. It seems to have been a great seminary of idolatry: and the tower, a stupendous building, was erected in honour of the Sun, and named the Tower of Bel. Upon the confusion of speech, both the city and tower were called Babel; the original appellation not being obliterated, but contained in the latter. And as the city was devoted to the worship of the Sun, it was also called the city of Bel-On, five civitas Dei Solis; which was afterwards changed to Babylon. From these terms, I think, we may learn the nature of the judgment inflicted at the time of the dispersion. It did not consist in an utter change of language; but it was a Labial failure; an alteration in the mode of speech. It may be called the prevarication of the lip; which had lost its precision, and perverted every sound that was to be expressed. Instead of Bel, it pronounced Babel; instead of Bel-on, Babylon: hence Babel, amongst other nations, was used as a term to signify a faulty pronunciation. Ἑβραῖοι γὰρ τὴν συγχυσιν Βαβελ καλοῦσι. Joseph. Ant. L. 1. c. 4. These terms seem ever afterwards to have been retained, even by the natives, in confirmation of this extraordinary history: and the city, as long as it existed, was called Babylon, or *The City of Confusion*.

F

The

The tower of Babel was probably a rude mound of earth, raised to a vast height, and cased with bricks, which were formed from the soil of the country, and cemented with asphaltus or bitumen. There are several edifices of this sort to be seen in the region of Babylonia. They are very like the brick pyramids in Egypt. Many have been led to think, that one or other of these buildings was the original tower of Babel. But ancient writers are unanimous, that it was overthrown, and that Nimrod perished in it. (Syncellus. p. 42. Cedrenus. p. 11. Joseph. Ant. L. 1. c. 4.) But this, I think, could not be true: for the term of Nimrod's life, extend it to the utmost of Patriarchic age after the flood, could not have sufficed for this. And though writers do assert, that the tower was overthrown, and the principal person buried in its ruins: and it must be confessed, that ancient mythology had continual allusions to some such event: yet I should imagine, that this related to the overthrow of the deity there worshiped, and to the extirpation of his rites and religion, rather than to any real person. The fable of Vulcan, who was thrown down from heaven, and cast into the sea, is founded upon this story. III. 45. See *Vulcan*.

BACCHUS,

Who was no other than Chus, is said to have first instituted triumphs. I. 257. The Egyptian and Asiatic Greeks had some imperfect traditions about Ham, and Chus, the latter of whom they esteemed Bacchus. 273. There are few characters, which at first sight appear more distinct, than those of Apollo and Bacchus, yet the department, which is generally given to Apollo, as the Sun, I mean the conduct of the year, is by Virgil (Georg. I. 6.) given to Bacchus, or Liber. He joins him with Ceres,

Ceres, and calls them both the bright luminaries of the world.

———Vos, O, clarissima mundi
Lumina, labantem cœlo qui ducitis annum,
Liber, et alma Ceres.

Quidam ipsum solem, ipsum Apollinem, ipsum Dionysium eundem esse volunt. Schol. in Horat. L. 2. O. 19. Hence we find that Bacchus is the Sun or Apollo, though generally supposed to have been a very different personage. In reality they are all three the same; each of them the Sun. In Thrace the Sun was esteemed, and worshiped as Bacchus, or Liber. 308.

He was often mistaken for Dionusus, and in many countries called Bochus, and in Mauritania and Numidia was expressed Bocchus. II. 266.

Nonnus in his forty first book under the representation of Bacchus coming into the country about Libanus, and planting the vine and introducing agriculture, gives the true history of the sons of Chus, who really came into these parts, and performed these things. 366. The vine was esteemed sacred both to Dionusus and Bacchus; for they were two different personages; though confounded by the Grecians. Indeed the titles of all those, who were originally stiled Baalim, are blended together. I. 273.

B A I,

The name in Egypt for the branch of the Palm-tree. (v. John c. xii. v. 13.) Homer says *Il. Ψ. 454.* that one of Diomedes's horses was Phœnix, of a Palm colour, which is a bright red: we call such horses Bays, which probably is a term of the same original. From Bai the Grecians formed the word *Bairn*. The Romans called the same colour *Badius*. As the Palm-tree was supposed to be

immortal, the Egyptians gave the name of Bai to the Soul. I. 327.

BAIÆ

Was properly Baian. I. 201.

BAL-AIN,

The fountains of the great lord of heaven. Hence Gr. and Lat. *Βαλανα* and *Balnea*. And also hence *Whales* were called Bal-Ain, or Balænæ, as they spout water in a large stream through their nostrils. I. 53.

BAL, BAAL,

Names for Noah given to him by some of his descendants, who together with him, were stiled the Baalim; Chus was one of these. I. 2.

The Baalim had a great regard paid to their memory, which at last degenerated into the most idolatrous veneration. II. 372.

BAAL-BERITH,

A deity in Canaan in very early times, of no small repute, and worshiped by the men of Shechem. This, I should think, was no other than the Arkite god; with whose idolatry the Israelites in general were infected, soon after they were settled in the land. The place is stiled Beth-Baal-Berith, *the temple of the god Berith*. See Judges viii. 33. ix. 4. 46—49. II. 358.

BAAL-SAMEN

Is the lord of heaven.

BALBEC

In Syria, is supposed to be the same as Balbeth, the temple of Bal, or the Sun. I. 96.

BALSAM,

B A

BALSAM,

Was stiled by the Egyptians Baal-Samen. I. 332.

BARIS,

According to the Græcian manner of expression, the sacred ship of Egypt was so stiled, and was another name for the Ark or Thebah. Originally it was Barit, or Barith, or Berith. It was the name of the Ark, but signified properly a *Covenant*. By this name mount Ararat was sometimes distinguished; as well as the temple of the Ark, upon that eminence: and it related to the *Covenant* made by God with man.

Near Sidon was an ancient city, Berith, or Barith, of like import with Beth Baal-Berith, and sacred to the same deity. It was by the Greeks called Berytus, and sometimes by the poets Berœe. II. 357.

BARSANES.

According to Diod. Siculus, L. 2. the name of an ancient king of Armenia; it signifies the offspring of the Sun. I. 36.

BARSIPPA,

Ancient names are often eclipsed by later titles. Thus I am persuaded, that Erech, or Arech, has been lost in Barsippa; which is a compound of Bars, or Baris-Ippa, two terms of precisely the same purport as Arech, whose inhabitants are stiled Αρρυαίοι, or Arkites. Besides it was famous for weaving, and so was Erech; it lay in the land of Shinar, and in the province now called Irac. Strabo says (L. 16) that it was sacred to Artemis and Apollo. The Arab translator Saad justly renders Arach by El-Bars, or Baris. II. 525.

BATTUS, BOUTUS, BOEOTUS,

Though names conferred upon the Patriarch, yet originally related to the machine in which he was preserved. II. 328.

BEES.

When the Athenians sent their first colony to Ionia, the Muses led the way in the form of Bees. Herodotus says, that all the northern side of the Danube was occupied by Bees. When the shepherd Comatas was inclosed in an Ark, he was supposed to be fed by Bees. Jove upon mount Ida was said to have been nourished by Bees. When the temple at Delphi was a second time erected, it was built by Bees; who composed it of wax, and feathers, brought by Apollo from the Hyperboreans. Such are the strange accounts given by the Greeks; all owing to their misinterpreting the term Melissæ, who were certainly female attendants in the Arkite temples. II. 376.

BEL, BAL, BAAL,

Is a Babylonish title, appropriated to the Sun; and made use of by the Amonians in other countries, particularly in Syria and Canaan. It signified *Κυριος*, or lord. It is often compounded with other terms; as in Bel-Adon, Belorus, Bel-hamon, Belochus, Bel-On, hence the Bellona of the Romans; and also Baal-Shamaim, the great lord of the heavens. The Syrians gave this title to the Sun. I. 45. The chief Syrian god had the title of Bel, Bal, and Belial: which last the Greeks rendered *Βελιαρ*. This Belial, or Beliar, was the same as Belorus, and Osiris, who were worshiped under the symbol of a Serpent. *Βελιαρ*—*δρακων*. Hesych. II. 166.

BELIDÆ,

BELIDÆ

Of the Greeks; an Arkite colony from Egypt.
II. 443.

BELIN,

The deity of whom Aufonius speaks, Ode 4. was the same as *Bel* and *Balen* of Babylonia and Canaan, the *Orus* and *Apollo* of other nations. I. 285. v. Herodian. L. 8. *Æschylus*, *Persæ*. p. 156.

BELUS

And *Phoenix* seem to be the same. They were titles, not persons. Under the character of these two supposed personages, colonies, named *Belidæ* and *Phœnices*, went abroad, and settled in various parts. I. 325.

BENDIS

The deity, whose rites were so celebrated in *Phrygia* and *Thrace*, was a compound of *Ben-Dis*, *the offspring of God*. The natives of this country represented *Bendis* as a female; and supposed her to be the same as *Selene*, or the *Moon*. I. 59.

BEROE,

Called *Berytus* by the Greeks, before the Romans were acquainted with that part of the world.

Under the character of *Berœ*, which by *Nonnus* (*Dionys*. L. 41.) is supposed to be the same as *Barit*, he manifestly alludes to the *Ark* and *Deluge*, and the *Covenant* afterwards made with man. He speaks of *Berœ* as coeval with the world: for all history, and time itself according to the *Græcians*, commenced from the æra of the *Ark*. He speaks of her as a nymph, who had the whole ocean for her possession; the seat of justice, from whence all laws were derived. The *Ark*, fraught with the whole of animal life, and tossed about by an unruly flood, is described under the character of *Berœ* in

labour; to whose delivery Hermes the chief deity administered. He next mentions the approach of an ancient and respectable person called *Æon*. Upon Berœe, whom Nonnus styles both Paphie, and Κυθερεια, being delivered, there was an immediate joy throughout the whole creation. The delivery of Berœe was manifestly the opening of the Ark.

Nonnus mentions that there was a twofold Berœe: one, πρωτοφανης Βεροη—κοσμῷ συγχρονος: this gave name to the other, a nymph in aftertimes. He speaks of them sometimes as two places; the one the work of Cronus, ἣν Κρονος αὐλος εἰδαιμε; *formed before the clouds were gathered, &c.*

Ουδε συνερχομενων νεφεων μυκητορι ῥομβῳ
Βρονιατη βαρυδουπος εβομβεεν ομβριος ηχω.
Αλλα πολις Βεροη πρωιεση πελεν, ἣν ἅμα γαιη
Πρωτοφανης ενοησεν ὀμηλικά συμφύλος αιων.
Ουποίε ταρσος εην τερψιμβρόλος, ουπόίε Θηβη,
Ουπόίε τις πολις ηεν Αχαιϊας, ουδε και αυλη
Αρκαδιη προσεληνος.

In this description we may, I think, plainly see the history of the prototype, which was not a city, but the original Berœe or Berith, from whence the other Berœe, stiled also Berytus, was named.

The Ark was the ultimate, from whence all things were to be deduced. All religion, law, and justice, were from thence derived: particularly the seven Noachite precepts, which were supposed for some ages to have obtained universally. To this memorable history he more than once alludes; but attributes the whole to the city of Berytus. Of which this could not be true, as a city; for it never had that extensive influence. I cannot help thinking that he has confounded two cities, and two emblems. He through the whole speaks of Berœe and Berytus as the same: and thinks, that the names are of the same purport. But I think, that

Berytus and **Beröe** were not the same. The latter I take to have been the city in Syria called **Beroea**, at no great distance from the former. Both places were denominated from circumstances relating to the **Ark**: and indeed from the same object under different types. **Berytus** was named from **Berith**, *the Covenant*; from whence **Baal Berith** had this title. But **Beröe** was so called from the **Ark** being esteemed a *bier*, or *tomb*, βαρις και σορος Οσιριδος. II. 357:

BETARMUS,

A religious dance, denominated from fire, with which it was accompanied. It was originally an Egyptian dance in honour of **Hermes**; and practised by the **Pataræ** or **Priests**. In some places it was esteemed a martial exercise; and exhibited by persons in armour, who gave it this name.

Αμυδης δε νεσι Ορφος ανωγη
Σκαιρονίης Βηλαρμον ενοπλιον ορχησανίλο,
Και σακια ξιφεισσιν υπεκλινπον.

Apoll. Rhod. L. I.

The name was given to the dance from the temple of the deity, where it was probably first practised. It is a compound of **Bet-Armes**, or *Armon*, called more properly **Hermes**, and **Hermon**. I. 286.

BETH,

Is a house, or temple; as in **Beth-El**, **Beth-Dagon**, **Beth-Shemesh**, **Beth-Oron**, or **Beth-Or-On**, &c. &c. It is sometimes subjoined, as in **Phar-beth**, **Elifa-beth**.

In different countries it was expressed **Bat**, **Bad**, **Abad**, as now in **Persia**, and other parts of the east; e. g. **Pharfabad**, **Astrabad**, **Amenadab**, **Moustafabad**, &c.

The

The inner recess of a temple is by Phavor. and Hesych. called *Baίης*, *Bείης*, *Bείης*, similar to בית אש among the Chaldeans. It was the Crypta or sacred place where the everlasting fire of old was preserved. Bet-Is signifies the place of fire. I. 96.

BETH-ANATH

Occurs Joshua xix. 38. A temple of the goddess An-Ait. I. 52.

BETH-ARBEL.

The LXX (Hosea x. 14.) according to some of their best copies render it οίκον Ιερο-Βααλ, which is no improper version of Beth-Aur-Bel. I. 100. n.

BETH-BAAL-BERITH,

The temple of the god Berith. II. 358. See Judges viii. 33. ix. 4. 46—49.

BHTATΩN.

The author of the Etym. Magn. confounds Dagon with his temple; and supposes him to have been the god Cronus. But Βήλαγων is for Bet-Dagon, the temple of the deity. II. 300. n.

BOES AAPINOI.

The sacred bulls of Egypt were the fairest to the sight that could be procured. They were emblems of the Patriarch, and the Ark, called, among many other names, Laren. Hence probably it was that the Græcians used to stile fine looking oxen, βοες λαρινοί; which in a secondary acceptation signified oxen, that were in flesh and well fed; βοες ευτραφεις. Hesych. II. 452.

BOLATHES,

So Damascius (ap. Photium. c. 243.) stiles the Sun. It is a compound of Bal-Ath, or Bal-Athis, the same as Atis, and Atish of Lydia, Persis, &c. I. 46.

BOT.

BOT.

Homer, *Il. Z. v.* 134, has these lines ;

——— αἱ δ' ἄμα πασαι
Θυσθλα χαμαι κατεχευαν ὑπ' ἀνδροφονοιο Λυκούργου
Θαινομεναι βουπλήγι. ———

The Græcians were wont to change every foreign term, which came under their view, to something of similar sound in their own language, though it were ever so remote in sense. A remarkable instance may be found in the above passage from Homer: which manifestly alludes to the vengeance of the Deity, and the dispersion of the sons of Chus. The term βου, Bou, in the Amonian language, signified any thing large and noble. The god Sehor was called Bou-Sehor. This was the Busiris, Βουσιρις, of the Greeks, who retained this term in their own language; and used it in the same sense. Accordingly, Βουπαις was a jolly fine boy: Βουθυσια, a great sacrifice: Βουπρηνοες, vast rocks: Βουγαιος, a great boaster: Βουλιμος, great hunger, or famine. Hence Hesychius tells us, Βου, το μεγα και πολυ δηλοι. The term Pleg, or Peleg, related to separation and dispersion: and when Homer mentions Θαινομεναι βουπλήγι, the original word was Bou-pleg, or Bou-peleg, which means literally a great dispersion. In the Hebrew tongue, of which the Amonian was a collateral branch, Pelach is to separate; and Peleg to sever, and divide. The son of Heber was named Peleg, *because in his days the earth was divided* (Gen. x. 25.) and his name accordingly signified division, and separation. But the poet, not knowing, or not regarding, the true meaning of the word Pleg, or Peleg, has changed it to an instrument of husbandry. And instead of saying, that the Deity pursued the rebels, and scattered them with (Bou-pleg) a great dissipation, he has made Lycurgus follow

follow and beat them, Βουπληγι, with an ox-goad. III. 43.

BOUN.

One species of sacred bread, which used to be offered to the gods, was of great antiquity, and called Boun. The Greeks, who changed the Nu final into a Sigma, expressed it in the nominative Βους, but in the accusative more truly Βουν. Hefych. σιδος περιμαλτος κερασια εχοντος. So Phavor. See Jeremiah vii. 18. xlv. 18, 19. I. 298.

BOΥΣ,

Βαρις, Αργος. Hefych. By an Ox or Bull is signified Baris, and Argus. II. 424.

BOZRAH,

The same term in different languages conveyed different and opposite ideas; and as the Greeks attended only to the meaning in their own tongue, they were constantly mistaken. e. g. Bozrah, a *citadel*, they changed into Βυρσα, a *skin*. I. 169, v. Orion.

BRENNER,

Great; a name of mount Pyrene,

ΒΡΕΦΟΚΤΟΝΟΣ

Infanticida, an epithet given to Palæmon by Lycophron, v. 229. on account of the children, which were offered at his shrine. II. 458.

BRITAIN

And Ireland, abound with sacred Amonian terms, which have been greatly overlooked. I. 213. The original religion of the former, was the worship of the Sun.

The British Antiquarian should observe that the names of places, especially of hills, promontories and rivers, are of long duration, and suffer little change,

change; the same may be said of every thing, which was esteemed at all sacred, such as temples, towers, and high mounds of earth; which in early times were used as altars. More particularly all mineral and medicinal waters, will be found in a great degree to retain their ancient names; and among these there may be observed a resemblance in most parts of the world. For when names have been once determinately affixed, they are not easily effaced. I. 213.

BULLS

Were sacred to Osiris (who was Noah) the great husbandman. They were looked upon as living oracles, and real deities; and to be in a manner animated by the soul of the personage, whom they represented. II. 422.

As the Egyptians imagined that the Ark resembled the New Moon, and which was a favourite emblem, they used some art to impress the figure of a crescent on the sides of these sacred animals, as it is certain, that white marks of this form were seen upon them; they were therefore chosen uniformly of a black colour. The like is said of the Apis. The Ark was called Theba, Baris, Argus; and we find that these terms, and the name of an Ox or Bull, were synonymous among the Eastern nations. The Syrians, like the people at Memphis, held a Cow in great reverence. Ib.

BUCENTAUR.

There seem to have been ships of old denominated from the Ark Centauri, and Βουκενταυροι. The Amonians occupied all the upper part of the Adriatic Gulf: and the Veneti at this day call their principal galley the Bucentaur. II. 441.

BUSIRIS.

BUSIRIS.

Diodorus, L. i. and Strabo, agree that there was no such king. The word is only a variation of Osiris; both were a compound of the Egyptian Sehor, and related to the god of day.

Bou-Sehor, and Uch-Sehor, are precisely of the same purport, and signify *the great lord of Day*. I. 462. On, Osiris, and Busiris, were the Sun. 468.

BUTO, BUDO.

The Indians have a person whom they greatly reverence, and esteem a deity: and whom they call by these names. They are the same as Botus, Battus of Cyrene, and Bœotus of Greece. The account given of him is similar to that of Typhon. His history, though now current among the Indians, is of great antiquity. The name Boutas, &c. though apparently conferred upon the Patriarch, yet originally related to the machine, in which he was preserved.

Boutus, the city in Egypt, where was the floating temple, signified properly the city of the float, or Ark.

The Bœotians who in the Dionusiaca so particularly commemorated the Ark, were supposed to be descended from an imaginary personage Bœotus; and from him likewise their country was thought to have received its name: but Bœotus was only a variation of Boutus, and Butus, the Ark. II. 327.

Boutoi. As the confinement during the Deluge was esteemed an interval of death, the Ark from thence was represented as a bier, or coffin: and Boutus had the same signification. Hence places of sepulture among the Egyptians had the name of Boutoi: but this was only in a secondary sense, being derived from some refinements in history.

BUTZAN.

So is Boutas called at this day by some nations, and esteemed contemporary with Vishnou. Butzan, is Zeus Bœotius ; Deus Arkitis. Ib.

C.

CAT, XAI, CAIA, CAIAS,

SIGNIFIED a Cavern, or House; for the first houses in the infancy of the world are supposed to have been caves or grottoes :

Tum primum subiere domos ; domus antra fuere.

Ovid. Met. L. 1. 121.

terms similar to the Cava, Cavus, Cavea, of the Romans. They do not relate merely to a cavern ; but to temples founded near such places : oftentimes the cave itself was a temple.

Caieta, Καίτη, in Italy near Cuma, was so denominated on this account. It was a cave in the rock, abounding with variety of subterranees, cut out into various apartments. These were of old inhabited by Amonian priests : for they settled in these parts very early.

Kaiadas, or Kaiadas, a compound of Cai-Adas, the house of Death. It was a cavern of great depth, or extent at Lacedæmon, with a building over it ; of which in aftertimes they made use to confine malefactors.

Cacus,

Cacus, his den, was properly a sacred cave, where Chus was worshiped, and the rites of fire were practised. It is the same name as Cuscha in Ethiopia, only reversed. I. 113.

CAANTHUS:

His history contains an epitome of the voyage undertaken by Cadmus, though with some small variation. He is said to have been the son of Oceanus; which in the language of Egypt is the same as the son of Ogus, and Oguges; which latter is the same as Ogyges, in whose time the Flood was supposed to have happened. Caanthus was sent by his father to find his sister Melia who had been stolen. He passed into Bœotia, and here he found that his sister was detained by Apollo in the grove of Ismenus. There was a fountain of the same name near the grove, guarded by a dragon. He is said to have cast fire into the sacred recess; on which account he was slain by Apollo. His *ταφος*, or tomb, was in after times shewn by the Thebans. Some make Melie to be the mother of Europa, which, with other circumstances, shew that the histories of Caanthus and Cadmus are one and the same. His throwing fire into the sacred grove, relates to the first establishment of Fire-worship at Thebes in the grove of Apollo Ismenius. The same history is told under the character of a person called Curnus.

Caanthus, Cunthus, Cunæthus, were all titles of the same deity called Can-Thoth in Egypt. II. 154.

CABALLIS,

The city of the Solymi, was named from Ca-bal, the place of the god Bal, or Baal.

Caballion in Gallia Narbonensis, is a compound of Ca-Abelion, a well known deity, whose name
is

is made up of titles of the Sun. The region was called *Χαουρα*, from Cha-Our, some temple of Ur, erected by the Amonians who settled here.

Canoubis in Egypt, was a compound of Ca-Noubis.

Cabasa in the same country; a compound of Ca-Basa, called by many Befa, the Beseth of the Scriptures, a goddess well known in Egypt. She had a temple in Canaan called Beth Befa. I. 106.

CABEIRA

In Armenia; here was one of the most superb temples that ever existed, of which Strabo (l. 12.) gives a particular description. He styles it the temple of Meen, and adds, *εστὶ δὲ καὶ τοῦτο τῆς Σεληνῆς τοῖς ἱεροῖς*. He styles several of these, in different places, the temples *τοῦ Μηνὸς Ἀρκίου*, Dei Luni Arkæi; by which is certainly meant *the Lunar deity of the Ark*. II. 310.

CABIRI.

The supposed Genius of the Ark was represented as a goddess; and worshiped under the titles of Melitta, Rhea, Cybele, and Damater; also of Isis and Athena. Of her priests the principal were the Cabiri; whose office and rites were esteemed particularly sacred, and of great antiquity. They were the same as the Curetes, Corybantes, Telchines, and the Idæi Dactyli of Crete. In treating of these much confusion has ensued from not considering, that both the deity, and priests, were comprehended under the same title. The original Cabiritic divinity was Zeuth, the same as Dionusus. Pausanias (l. 9.) calls him Prometheus, the father of mankind. This was no other than the Patriarch who was of so great repute for his piety and justice. Hence the other Cabiri, his immediate offspring, are said to be the sons of Sadyc; by which is signified *the just man*. This is the very title given to
G Noah.

Noah. (Gen. vi. 9.) All science, and every useful art was attributed to him; and through his sons transmitted to posterity. Hence the author of the Orphic Argonautica mentions (v. 17.) *αγλαα δωρα καβαιρων*. They were represented as dæmons, and in number three. Many times they are represented as Heliadæ, or the offspring of the Sun, stiled Cam-Il; also the descendants of Proteus, the great prophet, and deity of the sea. According to Varro (l. 4.) they were particularly stiled Divi Potes; by Cassius Hermina (Macrob. Sat. L. 3.) *Θεοι δυνατοι, Θεοι χρησοι, Θεοι μεγαλοι*. According to Sanchoniathon they were the same as the Corybantes and Dioscouri, the offspring of the just man Sadyc (Noah). They lived in the time of Elion, surnamed the Most High; and of a personage named Barith. Besides many other cities, they are said to have built Berytus, and to have there consecrated *Ποιλου λειψανα*; no doubt all that the Deluge had spared. These rites consisted in memorials of the Ark Berith, and of the persons therein preserved; who were the original Cabiri, or Baalim. By Sanchoniathon they are described as eight in number; the chief of whom was Asclepius, the god of health, and restorer of life. There were many cities, and those in parts very remote, where the Cabiritic rites were for a long time preserved. They were the same as the Cabarni of the Parians, who were equally priests of Damater, who with Isis had the title of Cabiria. It is observable, that the chief province of the Cabiri related to the sea, and shipping. Their influence was particularly implored by mariners for success in their voyages. II. 461.

The shrines, where the sacred ship of Osiris was revered, were esteemed oracular: and the priests who officiated, had among other titles that of Cabiri. And it is probable, that both they and
their

their oracle are alluded to by Moses (Gen. x. 10.) when he prohibits that particular kind of divination, which he styles Chabar, Chabar. 519.

CADMUS.

The account of this supposed personage as given by the Greeks is full of inconsistencies: and if we consider the whole history of this celebrated hero, we shall find, that it was impossible for one person to have effected what he is supposed to have performed. His expeditions were various and wonderful; and such as in those early times would not have been attempted, nor could ever have been completed. In ancient times but little correspondence was maintained between nation and nation; depredations were very frequent; and every little maritime power was in a state of piracy: so that navigation was attended with great peril. It is not therefore to be believed, that a person should so often rove upon the seas amid such variety of nations, and reside among them at his pleasure: much less that he should build temples, found cities (an hundred in Lybia) and introduce his religion, wherever he listed; and this too only in transient visits. The truth seems to be this. The travels of Cadmus, like the expeditions of Perseus, Sesostris, and Osiris, relate to Colonies, which at different times went abroad, and were distinguished by this title. But what was the work of many, and performed at various seasons, has been attributed to one person. All who embarked under the same name or title, were in after-times supposed to have been under the same leader; and to him was attributed the honour of every thing performed. And as Colonies of the same denomination went to parts of the world widely distant; their ideal Chieftain, whether Cadmus, or Bacchus, or Hercules, was supposed to have tra-

versed the same ground ; and the achievements of different ages were conferred upon a fancied hero of a day.

Cadmus was one of the names of Osiris, the chief deity of Egypt. Both Harmonia and Europa are of the like nature. They were titles of the deity ; but assumed by Colonies, who went out, and settled under these denominations. He was the same as Hermes of Egypt, called also Thoth, Athoth, and Canathoth : and was supposed to have been the inventor of letters. He was sometimes stiled Cadmilus, another name for Hermes. That he was the same as Ham will appear from the etymology of his name. Achad, Achon, and Achor were names of the Sun ; and the name of which we are treating, is a compound of Achad-Ham, rendered by the Greeks Acadamus, and Academus, and contracted Cadmus.

The story then of Cadmus, and Europa, relates to people from Egypt, and Syria, who went abroad at different times, and settled in various parts. They are said to have been determined in their place of residence by an ox, or cow : by which is only meant, that they were directed by an oracle : for without such previous enquiry no Colonies went abroad.

The Cadmians extended themselves very far, quite to the Euphrates ; and westward to the coast of Greece, and Ausonia ; and still farther to the great Atlantic. They went under the name of Ellopians, Oropians, Cadmonites, Hermonians, and more particularly Ophitæ, or Hivites ; and therefore many places whither they came, were said to swarm with Serpents, as they introduced the Serpent-worship. Another of their titles was Heliadæ, or children of the Sun. They were looked upon as adepts in every branch of science, and particularly famed for their skill in Astronomy.

They

They were the first navigators of the seas ; and the division of time with the notification of seasons is ascribed to them.

Cadmus is represented as a giant ; and Nonnus says that he planted in Greece a Colony of Giants. Hence the Cadmians were stiled *Ανακες*, and *Ανακίτες*, and the temples of their gods *Ανακίωρια*. These terms were imported from the Anakim of Egypt and Canaan. As they were also Auritæ, they were of the Shepherd race. And Cadmus is thus described by Nonnus,

Κλινας γείλονι νῶλον ὑπο δρυι φορβαδος ὕλης,
Και φορεων αγραυλον αθηεος ἔιμα Νομπος

— — — — —
Θελῶ δένδρεα πάντα, και ουρεα, και φρενα θηρων·
Ωκείανον σπενδοντα παλινδινηλον ερυξω. L. I.

It is said of Cadmus, that at the close of his life he was, together with his wife Harmonia, changed to a Serpent of stone, at Encheliæ. The true history is this. These two personages were enshrined in a temple, or Petra, and worshiped under the symbol of a Serpent. II. 138.

CALLIMACHUS

Abounds with ancient Amonian terms. He and Lycophron lived in Egypt, and have continual allusions to the antiquities of that country. I. 86. 143.

CALPE

Is now called Gibel-Tar, or Gibraltar: which name relates to the hill where of old the pillar stood. I. 263. n.

CAMARINA,

Upon the southern coast of Sicily ; here some of the Cyclopians settled ; some have supposed this to be the Hupereia of Homer (*Od. Z. 5.*) where the
G 3 Pheacians

Pheacians once resided. But there is no reason to think that Hupereia was in Sicily; or that the Pheacians came from that country. I. 407.

CAMESE.

The Amonians settled upon the Tiber; and the ancient town Janiculum was originally named Camese; and the region about it Camefene (Camees-ain) undoubtedly from the fountain so called, afterwards called Aqua Perenna, whose waters ran into the sacred pool Numicius: and whose priests were the Camœnæ, for Cam-Ain is the fountain of the Sun; and they were so named from their attendance upon that deity. The hymns in the temples of that god were sung by women: hence the Camœnæ were made presidents of music. I. 53. 64.

CAMPE, CAMPI,

A name for some Amonian temples. The term afterwards signified the parade before the temple, where the sacred games were celebrated, and was expressed Campus, which among the Latins came to signify any open and level place; but the Sicilians preserved the true meaning; Καμπος, Ιπποδρομος, Σικυλοι. Hesych. It was indeed a place for exercises in general. Hence a combatant was stiled Campio, and the chief persons, who presided, Campigeni. Arpe, and Campe were misinterpreted by the ancient Mythologists, and represented as so many dragons and Monsters. Nonnus thus speaks of the latter,

ἥς ἀπο δειρῆς
 Ἦνθες πεντήκοντα καρῆαλα ποικίλα θηρών. L. 18.

These fifty heads, were fifty priests, who were esteemed as so many wild beasts for their cruelty. There were many of these Campi in Greece, and else-

elsewhere ; for the Amonian religion obtained further than we are aware. In our Island the exhibition of those manly exercises, wrestling, &c. in vogue among country people is called *Camping*, and the inclosures for that purpose, *Camping closes*. In Germany the name of *Kæmpenfeldt* signifies, I imagine, a field for sports, and exercises, like the *Gymnasium* of the Greeks, and a *Camping place* in Britain.

Campanians in Italy were an Amonian colony, and denominated from *Campe*, or *Campus*, which was probably the first temple they erected. II. 53.

CAMPHIRE.

This the Egyptians stiled *Cham-phour*, the *Καμφοῦρα* of Greece. I. 333.

CAMPSA.

One name for the Crocodile ; it signifies an ark, or receptacle, like *Aren*, *Argus*, &c. II. 398.

CAMULUS, CAMILLUS.

Under this name the deity of the gentile world was worshiped. He was worshiped by the *Hetrurians*, and esteemed the same as *Hermes*. *Cham-El*, the same as *Elion*, ὁ ὑψιστος. He was sometimes expressed *Casmillus*, but still referred to *Hermes*, I. 14.

Cam-Il, a title of the deity brought from *Chaldea* to *Egypt*, and from thence to *Greece*. His priests were called *Camilli*. 101.

CANAAN.

It is probable, that the *Canaanites* had been in the same original rebellion in *Babylonia*, as the sons of *Chus* ; and that they were a part of the dispersion. It is also probable, that they came into *Canaan* about the same time that the others betook themselves to *Egypt*. This is certain, that when

Abraham traversed the country, it is repeatedly said, that *the Canaanite was then in the land*. (Gen. xii. 6. xiii. 7.) From whence we may infer, that they were but lately come. And the sacred writer, speaking of Hebron, a seat of the Anakim, or Titans, says, that it *was built seven years before Zaan in Egypt* (i. e. Heliopolis, towards the apex of the Delta) Numbers xiii. 22. By this we may infer, that the two nations in some degree corresponded in their operations, and began building about the same time.

The distribution of the whole earth was by divine appointment; and the land of Canaan was particularly allotted to the sons of Israel. They accordingly have this strongly inculcated to them, that in the division of countries, *the Lord's portion is his people; Jacob is the lot of his inheritance*. (Deut. xxxix. 9. Sirach xvii. 17. Psalm cv. 11. Gen. xiii. 15. xv. 18.) And yet even to Abraham, and to his posterity, it was rather a loan than a gift: for God seems always to have peculiarly reserved the property of this country to himself. The Israelite therefore had never a full command of it: he only held it at will, and was subject to God as proprietor. In short, it was *the Lord's portion*. (See Numbers xxv. 23.) It was however invaded, as were other places, in opposition to the divine appointment. The sons of Chus first usurped the region allotted to Ashur; and afterwards transgressed still farther upon the property of their neighbours. Of all others the transgression of Canaan was the most heinous; for he knowingly invaded God's peculiar portion, and seized it to himself.

Sanchoniathon (ap. Euseb. P. E. L. i. p. 35.) speaking of the people, who were dissipated at Babel, and of the great works which they performed, concludes with this short, but remarkable character

character of them ; *these are the people, who are described as exiles and wanderers, and at the same time are called the Titans.* The event of the dispersion seems to have been very happy in its consequences to those of the family of the Patriarch Abraham ; as it must have facilitated their conversion ; and given them an opening to retreat. They lived in the land of Ur of the Chaldees ; which lay upon the Tigris, to the south of Babel and Babylonia. There was no passage for them to get away, but through the above country : nor would they have thought of migrating, so long as they followed the religion of their fathers. But when Terah and his family had seen the tower shaken to its foundation, and the land made a desert ; it was natural for them to obey the first call from heaven ; and to depart through the opening, which Providence had made. They therefore acceded to the advice of Abraham, and followed him to Haran in Mesopotamia, in his way to Canaan. The rout, which the Patriarch took, was the true way to that country ; a circumstance, which has been little considered.

Note : Terah and Nahor, and all the sons of Heber had separated themselves from the stock of their fathers, and dwelt in a forbidden land. Here they served other gods. But the faith of Abraham was at last awakened : to which perhaps nothing contributed more than the demolition of the tower of Babel, and the dispersion of the sons of Chus : and lastly, the wonderful and tremendous interposition of the Deity in producing these effects. This event not only inspired them with an inclination to get away, but also afforded them an opening for their retreat. III. 265.

CANE BRO.

We read in Artapanus, as quoted by Eusebius (Hist. Synag. p. 230. edit. Scal. 1658.) that the Caen of Heliopolis had a daughter who married one Canebro: in which the history of Joseph is obscurely alluded to; who married Asenath the daughter of Potifera or Petifra, called by Eutychius (Annales. ed. Pocock. tom. 1. p. 87.—See Gen. xli. 45.) the Caen of Heliopolis. Canebro is the Hebrew prince or ruler; Caen, Cohen, Con, having in many languages that signification. (*Cbaan augustum nomen est regum Tartariæ appellativum.* Kæmpfer. Amœn. Exotic. p. 136.) Sabacon the Ethiopian means Sabœ rex, “the Arabian king of Saba;” and is not properly the name of the person mentioned. Canoubis, or, as it should be expressed, Can-Ouph, is “the lord Ouph;” Chiniladanus, the name of a king of Babylon, is Caen al Adon, or Adonai. Thonos Concoleros, whom Africanus specifies by his twofold titles, Θωνος Κογκολερος, ὁ καὶ Ἑλληνιστὶ Σαρδαναπαλος is Thonos Con Oue Al Orus: which last has been by inexperienced writers contracted to Coleros. Thamas Couli, the late conqueror of Persia, was distinguished by the same title, and called Couli Chan: which is still in use in great part of India and Tartary. The German *koning* is similar to it; and we seem to retain it in our word king, but more apparently in the feminine. Maundeville calls the emperor of China the Chane of Cathay. Chingis Chan, the celebrated Tartar emperor, called Changius Chan by Hatho, is interpreted the *king of kings*; and such is its purport; answering very nearly to words of the same signification in the plural of the very old English, *king-es king*. Observations. 163.

CANOBUS.

CANOBUS.

As the history of the Argo related to an ancient event, which the Egyptians commemorated with great reverence; the delineation in the sphere was intended as a lasting commemoration of a wonderful deliverance: on which account one of the brightest stars in the Southern hemisphere is represented upon the rudder of the Ship. The star the Egyptians called Canobus, which was one of the titles of their chief deity, and it was placed on the rudder to shew that Providence was its guide.

Vitruvius calls it Canopus; it was utterly invisible in all the celebrated places of Greece; which alone would prove that the sphere could not be the work of a Græcian; and that this asterism could have no relation to that country.

Canobus was also the name of a city upon the most western branch of the Nile, much frequented by sailors. II. 498.

CAPH, CAP, CEPHAS,

Signify a Rock; and also a Promontory, or Headland. As temples used to be built upon eminences of this sort; we find this word often compounded with the titles of the deity there worshipped, as Caph-El, Caph-El-On, Caph-Aur, Caph-Arez, Caph-Is, Caph-Is-Ain, Caph-Ait; whence come Cephalæ, Cephalonia, Cepharæus, Capisa, Capissene, Cephene, Caphyatæ, Capatiani. In Iberia was a wonderful edifice upon the river Bætis, mentioned by Strabo, and called Turris Capionis. It was a Pharos, dedicated, as all such buildings were, to the Sun; hence it was named Cap-Eon, Petra Solis. It seems to have been a marvellous structure. Places of this sort, which had towers upon them, were called Capthor. Such a one was in Egypt, or in its vicinity; whence the Capthorim had their name.

name. It was probably near Pelusium, which they quitted very early for the land of Canaan. I. 95.

CAPHISUS

Is a compound of Caph-Isis, which signifies Petra Isidis, and relates to the same deity as Metis, for we must not regard sexes, nor difference of appellations, when we treat of ancient deities.

Cephus, its stream and lake in Bœotia were stiled ὕδαλα καὶ λιμνη Κηφισσίδος, by the ancient Dorians expressed Καφ-ισίδος. I. 511.

CAPPADOCIA.

Here were many Puratheia; and the people followed the same manner of worship as was practised in Persis.

CASTABALA,

A city in Cappadocia; it is a compound of Ca-Asta-Bala, the place or temple of Asta Bala, the goddess of Fire; the same as by the Syrians was called Baaltis. The same customs prevailed here as at Feronia in Latium. The female attendants in the temple used to walk with their feet bare over burning coals. I. 230.

CASTOR,

The supposed disciple of Chiron, was in reality the same; being a sacred tower, a Chironian edifice, which served both for a temple and Pharos. As these for the most part stood on strands of the sea, and promontories; he was esteemed in consequence of it a tutelary deity of that element. The term was so abbreviated from Ca-Astor, the temple or place of Astor, by the Greeks, who continually mistook the place and temple for the deity, to whom it was consecrated. The whole history of Castor and Pollux, is very strange and inconsistent. They were both the same personage; and the deity

deity alluded to, under the name of Castor, was the Sun;

Ἡελιος, ὃς παν' εφορα, και παν' επακουει

On this account the same province of supreme judge was conferred on his substitute Castor, in conjunction with his brother Pollux: and they were accordingly looked upon as the conservators of the rights of mankind. I. 441. v. Cic. in Verrem. Or. 7. sect. ult. v. Anac.

CAVERNS.

Men repaired in the first ages, when superstition increased, either to the lonely summits of mountains, or else to caverns in the rocks, and hollows in the bosom of the earth; which they thought were the residence of their gods. At the entrance of these they raised their altars, and performed their vows. When they began to erect temples, they were still determined in their situation by the vicinity of these objects, which they comprehended within the limits of the sacred inclosure. These melancholy recesses were esteemed the places of the highest sanctity; and even in after times the innermost part of the temple was denominated *The Cavern*. I imagine that the word *Caverna*, was denominated originally *Ca-Ouran*, *Domus cœlestis*, or *Domus Dei*, from the supposed sanctity of such places. I. 217. The reverence paid to caves and grottos, arose from a notion that they were a representation of the world. 232.

CAUONES, ΧΑΥΩΝΕΣ,

Sacred cakes at Cha-On, which signifies the house of the Sun. I. 297.

CAUCASUS

Mount, was so denominated, as is supposed, from the Shepherd Caucasus; the women who officiated

ficiated in the temple, were stiled his daughters, and represented as Furies; by which was meant priestesses of Fire. II. 42. n.

CECROPS,

By some made first king of Athens. He is said to have been διφυης· συμφυες εχων σωμα ανδρος και δρακοντος. This Diodorus and Eustathius in vain endeavour to explain. Some had mentioned, that he underwent a metamorphosis, απο οφεις εις ανθρωπον ελθειν, by which Eustathius says (on Dionys. p. 56.) was meant that by coming into Hellas he became more civilized and humane. But this does not agree with the then infant state of Greece. The learned Marsham therefore animadverts with great justice, est verisimilius illum ex Ægypto mores magis civiles in Græciam induxisse. Chron. Canon. p. 109. His mixed character may be easily accounted for. Cecrops was certainly a title of the deity, who was worshiped under this emblem. It may not perhaps be easy to decipher the name; but thus much is apparent, that it was a compound of Ops, and Opis, and related to his symbolical character. I. 484.

CENTAURUS.

The Ark seems to have been sometimes so called; from whence many of the Arkites had the name of Centauri: and were reputed of the Nephelim race. Chiron was said to be the son of the Centaur Cronus, but the rest were the offspring of Ixion and Nephele. They are described by Nonnus as horned, and as inseparable companions of Dionusus. II. 440.

CERAMICUS

At Athens, was also called Academia. The common notion was, that it was denominated from the hero Ceramus, the son of Dionusus (the usual mistake

mistake of place for person) but Ceramus was Cer-Ham, the tower, or temple of Ham, which gave name to the inclosure. II. 159.

CERBERUS,

The dog of hell, was denominated from Kir-Abor; and from this term, and of the deity Chan-Ades, the Greeks formed τον Κερβερον κυνία αΐδου, and fabled, that he was forced into upper air by Hercules. The notion both of Cerberus and Hades being subterraneous deities took its rise from the temples of old being situated near vast caverns, which were esteemed passages to the realms below. I. 350.

Eusebius from Plutarch says that Cerberus was the Sun. Cerberus was properly Kir-Abor, the place of the Sun, the parent of light. The same temple had different names from the diversity of the god's titles, who was there worshiped. It was called Tor-Caph-El, which the Greeks changed to Τρικεφαλός: it was also called Tor-Keren, Turris Regia, which they expressed Τρικαρηνός; hence Cehen-Ades or Cerberus was supposed to have been a triple-headed monster. (See Palæphatus, p. 56, and p. 96.) 409.

CERCETUS,

A remarkable mountain in Samos; so named undoubtedly from some building sacred to the Cetus. II. 505.

CERCUSORA,

The island at the point of Delta, where stood the city Cercusora, is called Gierat Eddahib, or the *Golden* island at this day. Diodorus mentions, that this appellation of Chrusæ was derived from a *very ancient tradition*. This tradition undoubtedly related to the Shepherds, those sons of Chus who

were so long in possession of the country; and whose history was of the highest antiquity. I. 363.

KEREN

Originally signifies *a Horn*; it was esteemed an emblem of power; and made use of as a title of sovereignty. Hence the Greeks, who often changed the final Nu into Sigma, formed Κερας, Κεραλος, and from thence deduced the words Κραλος, Κραλειρος, and also Κοιρανος, Κρεων, Καρηνον, all relating to strength and eminence.

The Egyptian Crane, for its great services to mankind was held in high honour, being sacred to the god of light, Abis, or Ibis. It was also called Keren and Kerenus, by the Greeks Γερανος, the noble bird, being most honoured of any. It was a title of the Sun himself: for Apollo was named Cranæus, and Carnæus, which was no other than Ceranæus, the supreme deity, the lord of light; his festival was stiled Καρνεια, an abbreviation of Κερενεια. The priest of Cybele in Phrygia was stiled Carnas; which was a title of the deity, whom he served, of the same purport as Carnæus. I. 46.

CERES,

The benefactress, and lawgiver, was sometimes enrolled in the list of the Furies. Antimachus as quoted by Pausanias, L. 8.

Δημήτρος, τοθι φασιν Εριννυος ειναι εδεθλον.

Schol. on Lycophron, v. 1225. Εριννυς ή Δημήτηρ εν Ογκαις πολει της Αρκαδιας τιμαίται. Her temple stood upon the river Ladon, and she had this name given to her by the people of the place, Καλουσι δε Εριννυ οι Θελπουσιοι την Θεον. Neptune is said to have lain with Ceres, when in the form of a Fury; she is said from thence to have conceived the horse Αρειον. II. 42. She is said to have placed a dragon for a guardian

guardian to her temple at Eleufis; and appointed another to attend upon Erechtheus. I. 483.

The rites however of this benefactress, and law-giver, this innocent and rural goddess, were so cruel, that some of her temples were as much dreaded, as those of Scylla, and the Cyclops. The towers of Ceres were P'urtain, or Πύλαρα; so called from the fires, which were perpetually there preserved. The Greeks, through ignorance, interpreted this πυρου ταμειον; and rendered, what was the temple of Orus, *a granary of corn*: thus Ceres became the goddess of corn. In early times the corn there deposited seems to have been for the priests and diviners. But this was only a secondary use, to which these places were adapted. They were properly sacred towers, where a perpetual fire was preserved. (Pausan. L. 8.—L. 5.) As in these temples there was always a light, and a fire burning on the hearth, some of the Græcians have varied in their etymology, and have derived the name from Πυρ, *fire*. (Suid. Schol. in Thucyd. L. 2.) These temples were also courts of justice: hence we find, that in the Prutaneion at Athens, the laws of Solon were engraved. (Pausan. L. 1. Plutar. in Solone.)

The persons who resided in these temples were of great strength and stature; many were of the race of Anac. There is reason to think, that strangers were obliged to fight with some of the priests, who were trained up for that purpose, with the cæstus, or by wrestling: and this was looked upon as a more specious kind of sacrifice. Cercyon of Megara was famed for wrestling; and slew many. Cercyon was the name of the place; and they were the Cercyonians, the priests, who were noted for these achievements. (Pausan. L. 1.) Ancient history affords numberless instances of this ungenerous and cruel treatment of strangers;

and the laws of hospitality were evaded under the undue sanction of a sacrifice to the gods. These attributes of wrestling and boxing have been conferred upon some of the chief divinities. Hercules and Pollux (those imaginary beings) were of that number; yet they are represented upon earth as sturdy fellows, a kind of honourable banditti, who righted some, and wronged many; who would suffer nobody to do any mischief, but themselves. From these customs were derived the Isthmian, Nemean, Pythic, Olympic, and Delian games (v. Hom. H. in Apoll.) These contentions had always in them something cruel, and savage; but in later times they were conducted with an appearance of equity.

When the Spaniards got access to the western world, there were to be observed many rites, and many terms, similar to those, which were so common among the sons of Ham. Among others was this particular custom of making the person, who was designed for a victim, engage in a fight with a priest of the temple. In this manner he was slaughtered: and this procedure was esteemed a proper method of sacrifice. (Purchas. V. 5. Garcilasso d. Vega. Ryc.) II. 37. v. *Temple Rites*. Cercyon, above mentioned, is compounded of Ker-Cuon, and signifies the temple of the deity.

CETUS, KHTOΣ, GATUS,

Names of the Fish, under the semblance of which, the Ark was figured, in which mankind was preserved: and compounded Atargatis, and Atargatus: whence came Dercetus, and Dercetis of the Greeks. Macrobius makes Atargatis the mother of the gods. (Saturn. L. 1.) That this emblem related to the Ark, is manifest from its being represented as a sacred receptacle, wherein
the

the gods were inclosed. See Simplic. on Aristot. de Occul. Physic. L. 4. The machine which was figured by the Atargatis did really contain the persons alluded to; all those, who were stiled *Θεοι, και Δαιμονες*; those reputed gods, the Baalim of the first ages. II. 311.

The Ark was described under the emblem of a large fish, which Pliny terms *fabulosa Ceto*; and from this representation ships, which were unwieldy, and of great burthen, were often called *Cetenæ*. *Καίηνη, πλοιον μεγα ως Κήλος*. Hesych. II. 408.

In ancient times great depredations were committed by rovers at sea, who continually landed, and laid people under contribution upon the coast. Piracy and plunder were of old esteemed very honourable. Many migrations were made by persons, who were obliged to fly, and leave their wives and effects behind them. Such losses were to be repaired, as soon as they gained a settlement. Hence, when they infested any country, and made their levies upon the natives, one of their principal demands was women; and of these the most noble and fair. (v. Diod. Sic. L. 5. p. 432.) These depredations gave rise to the histories of princesses being carried away by banditti; and of king's daughters being exposed to sea-monsters. The monsters alluded to were nothing more than mariners and pirates, stiled *Cetei*, *Ceteni*, and *Cetones*, from *Cetus*; which signified a sea-monster, or whale; and also a large ship. (Hesych.) They were *Ceteans*, and *Cetonians*; some of whom settled in Phrygia, and Mysia, where they continued the like practices, and made the same demands. *Κήηιοι, γένος Μυσων*. Hesych. Their history is undoubtedly alluded to by Homer in a passage (Od. A. v. 518.) which Strabo (L. 13. p. 915.) looked upon as an enigma. The poet is

speaking of Neoptolemus, whose great exploits are related by Ulysses to the shade of Achilles in the regions below. Among other things he seems to refer to some expedition made against the Mysians. He tells him, that he cannot enumerate all the actions of his son :

Ἀλλ' οἶον Τηλεφίδην καλὴν ἡρώα χαλκῷ
Ἦρώ Ευρυπύλον, πολλοὶ δ' ἀμφ' αὐτὸν ἱταίροι
Κηλίοι κλεινόντο, Γυναικῶν ἕνεκα θυρῶν.

i. e. *on account of the unjust gifts, which they extorted, and which consisted in women.* Now when we know, that the Ceteans were people, who used to make these demands; and that the Mysians were Ceteans: I think we may be assured of the true meaning of the poet. In short, these Mysians were Cuthites, and by race Nebridæ. Νεβρωδὶ ὁ κυνηγὸς καὶ γίγας, ὁ Αἰθίοψ, ἐξ οὗ Μυσοί. (Hesych.) III. 549.

CEYLON.

The Cuthites sent out many colonies, into various parts of the world. Some of them seized upon the province of Susiana and Chusistan, and possessed the navigation of the Tigris downward. They got footing in India, where they extended themselves beyond Gedrosia and Carmania. The author of the Periplus takes notice of them under the name of Scythians. (Arriani Perip. 2. Geog. Vet. v. 1. p. 21.) They occupied also that insular province, called in their language from its situation, Giezerette, or the island: and from their ancestor, as well as from their worship, Cambaiar, or the Bay of Cham, which name it retains to this day. They settled also upon the promontory Comar, or Comarim: and were lords of the great island Palæsimunda, called afterwards Seran-dive. They

They were all styled the Southern Scuthæ. (Dion. Perieg. v. 1088. Priscian. v. 996.)

In the island Palæsimunda or Ceylon, called also Taprobane, the adoration of Fire and the worship of the Sun were introduced very early. In this island is an high mountain, held very sacred; the summit of which is called the Pike of Adam. This had no relation to the great Protoplast: and I am persuaded, that there are very few allusions in ancient history to the antediluvian world. The Pike of Adam is properly the summit sacred to Ad Ham, the king, or deity Ham. This is plain to a demonstration from another name given to it by the native Cingalese, who live near the mountain, and call it Hamalel. This without any change, is Ham-al-El, *Ham the Sun*; and relates to the ancient religion of the island. In short, every thing in these countries favours of Chaldaic and Egyptian institution. III. 192.

CHABARENI,

The name of a people, who lived in a province near Colchis; and were so called from Cha-Baren, *Domus Arcæ*. They used to behave very inhumanly to all strangers, whom chance brought upon their coast: and seem to have been very refined in their cruelty. (Steph. Byzant. Χαβαρνοι.) They were probably the same as the Thebeans, called Tibareni: for they all have a reference to the same worship of Theba, and Arene. III. 546.

CHALDEANS,

Who were particularly possessed of the land of Ur, and were worshipers of Fire, had the name of Urchani. There seems to have been particular colleges appropriated to the astronomers and priests in Chaldea, which were called Conah. I. 41.

temple for the deity. Charon was the very place; the ancient temple of the Sun. It was therefore called Char-On, from the god who was there worshiped; and after the Egyptian custom an eye was engraved over the portal.

These temples were sometimes called Charis, a compound of Char-Is, which signifies a prutaneion, or place sacred to Hephaestus. The Grecians rendered it by *Χαρις*, a term in their own language, which signified grace and elegance. They were attached to ancient terms, but were strangers to their true meaning. I. 498. As *Charis* was a tower sacred to Fire, some poets have supposed a nymph of that name, who was beloved of Vulcan. The Graces were said to be related to the Sun, who was the same as Vulcan. The Sun among the people of the East was called Hares, and with a guttural Chares, and his temple Tor-Chares, which was expressed by the Greeks *Τριχαρις*; and from thence they formed the notion of the three Graces. The *Χαρις* of the Greeks, was the same personage as Ceres of the Romans. I. 500.

CHARONIUM,

And Plutonium, names of a sacred cavern, which sent up pestilential effluvia. *Εν Ἱεραπολεις της Φρυγιας Ἱερον ην Απολλωνος, ὑπο δε τον ναον καλαβασιον ὑπεκειτο, θανασιμους αναπνοας παρεχομενον.* Damascius ap. Photium in vita Isodori. c. 242. Strabo, L. 14. mentions four caverns of this sort, and so named in this part of the world. Pliny, N. H.. L. 2. speaking of some Charonean hollows in Italy, says, *Spiracula vocant, alii Charoneas scrobes, mortiferum spiritum exhalantes.* I. 29.

CHAROPS.

Near the mount Laphystium in Bœotia the god Charops was worshiped, and stiled Hercules Charops.

Charops. But Char-Ops, or Char-Opis, signified the temple of the Serpent deity; and was undoubtedly built of old by the people named Charopians, and Cyclopians, who were indeed the ancient Cadmians. II. 159.

CHEMMIS,

The floating island, near the temple of Boutus high in Upper Egypt. This was probably a large Ark, or float, a beautiful place, and of uncommon construction. There were several altars erected to Osiris, together with a stately temple. It was undoubtedly a memorial of the first ship, and designed also for a repository, where the Arkite rites and history were preserved. II. 329.

CHERES.

There were several kings in Egypt of the name of Cheres: some are stiled Acheres or Acherres; which is "the mighty Cheres:" others are stiled Conchaes and Achencheres, i. e. Ouc Cahen Cheres, "the great lord and ruler Cheres." Acheres and Achencheres is, according to the Greek acceptation, "the great lord Mars:" but it is properly Arez, *a lion*; from whence the *Αρης* of the Greeks was derived. *Αλκης μιν και ρωμης συμβολον αυλοις ο Λεων.* (Clem. Strom. L. 5. p. 671.) It was a title first conferred upon the third king of Assyria. The Egyptians, who called Ham, Cham, pronounced Arez, Charez and Cherez: hence Acchencherez, or Ouc-cahen-charez. So Hala, Habor, Haran, were at times pronounced Chala, Chabor, Charan. These titles were retained by the Egyptians even in later times. *Observations*, 165. v. *Iconophy*.

CHIMÆRA

Is a compound of Cham-Ur, the name of the deity, whose altar stood towards the top of the mountain. I. 206.

CHINA.

The same mythology, and the same hieroglyphics relating to the Ark, which are to be met with in divers countries, were carried as far as China and Japan, where they are to be found at this day. II. 327.

Ar-Chota is the same as Cothopolis, or the city of Cutha. The Arachotians are stiled *Λινοχλαῖνοι*, from their particular habit, which was of linen. This circumstance is a strong characteristic of the Amonians. In every place where they settled, it seems, that they were famous for this manufacture. (1 Kings x. 28. Isaiah xix. 9.) Colchis was famous for its flax and linen; so was Campania in Italy; the linen habit prevailed in Boëtica, especially among the priests. (Sil. Ital. L. 3. v. 25.) It seems to have been universally the garb of the Cuthic Indians. (Philost. Vita Apollon. L. 2. p. 79.) This was the express habit of the Egyptians, whom this people resembled in many other respects.

From circumstances of this nature, many learned men have contended that the Indians, and even the Chinese, were a colony from Egypt. (*Memoire dans lequel on prouve, que les Chinois sont une colonie Egyptienne, &c.* Par M. de Guignes, de l'Academie Royale, a Paris. 1760.) While others have proceeded as warmly upon the opposite principle; and have insisted that the Egyptians, or at least their learning and customs, are to be derived from the Indi and Seres. But neither opinion is quite true; nor need we be brought to this

this alternative ; for they both proceeded from one central place : and the same people, who imported their religion, rites, and science into Egypt, carried the same to the Indus and Ganges ; and still farther into China and Japan. Not but that some colonies undoubtedly came from Egypt ; but the arts and sciences imported into India came from another family, even the Cuthites of Chaldea. *Εκ Χαλδαιων γαρ λειγείαι φοίησαι ταύτα προς Αιγυπτίους, καίκειθεν προς Έλληνας.* (Zonar. v. i. p. 22.)
III. 199.

One of the most considerable colonies, which went from Babylonia, was that of the Indi, or Sindi ; who were further distinguished by the name of the eastern Ethiopians. They settled between the Indus and Ganges, and one of their principal regions was Cuthaia, by the Græcians rendered Cathaia. They traded in linen and other commodities. A large body passed inland towards the north, under the name of Sacæ and Sacaians (*Σακαι. τους Σκυθας ούτω φασι.* Steph. Byz. Plin. L. 6. c. 18.) and got possession of Sogdiana, and the region upon the Iaxartes. The Tartarian nations are descended from them. They got possession of the upper part of China, which they denominated Cathaia : and there is reason to think, that Japan was in some degree peopled by them.

The Chinese were the ancient Sinæ, and Seres ; who were so famous for their silk. Pausanias (L. 6. p. 519.) describes two nations of the Seres ; who were of an Ethiopic, Indic, and Scuthic family. The first was upon the Ganges ; the other region of the Seres, is the same as China ; and lies opposite to the islands of Japan, called by Pausanias Abasa and Sacaiia. The latter name still remains. The capital is so named, and is famous for the worship of the god Dai-Maogen (which probably is Deus Magog, five Deus Magus.)

The

The names of the deities in Japan and China, and the form of them, as well as their mythology, point out the country, from whence they originally came. The people, who introduced these things in the upper region of this country, were the northern Seres, a branch of the Cathaian Sacæ. They were a different people from the Sinæ and Sinenses, though at last incorporated with them. They called the chief city Sera, and the region Cathaia.

In China the deity upon the Lotos in the midst of waters has been long a favorite emblem, and was imported from the west. The insigne of the dragon was from the same quarter. The Cuthites worshipped Cham, the Sun; whose name they variously compounded. In China most things, which have any reference to splendour, and magnificence, seem to be denominated from the same object. Cham is said in the language of that country to signify any thing *supreme*. Cum is a fine building, or palace; similar to Coma of the Amonians. Cum is a lord or master; Cham a sceptre; by Cham is also signified a priest, analogous to the Chamamim and Chamerim of Cutha, and Babylonia. The country itself is by the Tartars called Ham. The cities Cham-ju, Campion, Compition, Cumdan, Chamul, &c. are manifestly compounded of the sacred term Cham. Chambalu, the name of the ancient metropolis, is the city of Cam-Bal: and Milton styles it very properly, *Cambalu, seat of Cathaian Chan*. By this is meant the chief city of the Cuthean monarch; for Chan is a derivative of Cahen, a Prince. It seems sometimes in China and Japan to have been expressed Quan, and Quano. The Lama, and Lamas, those priests of Thibet and Tartary, are of the same original as the Lamii in the west.

Hamelton

Hamelton (Account of the East Indies. v. 2. p. 57.) takes notice of two temples near Syrian in Pegu: one was called Kiakiack, or *the god of god's temple*. The image was in a sleeping posture, and sixty feet in length. The other is called the temple of Dagon; and the doors and windows are continually shut; so that none can enter but the priests. They will not tell of what shape the idol is; but only say, that it is not of a human form. I make no doubt, but the true name of the temple was lāch-lāch, and dedicated to the same god, as the lāchusi in Japan. It is very certain that the worship of Dionusus prevailed very early in the east. (v. Bayer. Hist. Bactrian. p. 2, 3.) As to Dagon, or Dagon in the other temple; we may conclude, that it was no other than that mixed figure of a man and a fish, under which he was of old worshiped both in Palæstine and Syria. He is expressed under this symbolical representation in many parts of India; and by the Brahmins is called Wistnou, and Vishnou. Dagon and Noah are the same. Vish-nou is represented, like Dagon, under the mixed figure of a man and a fish; or rather of a man, a princely figure, proceeding from a fish. The name of the district, near which the temples above stand, we find to be called Syrian: just as the region was named, where stood the temples of Atargatus and Dagon. Syrus, Syria, and Syrian, are all of the same purport, and signify Cœlestis, and Solaris, from Schor, the Sun.

It is remarkable, that in Japan, the priests and nobles have the title of Cami (Kämpfer. L. 2. p. 153.) The emperor Quebacondono, in a letter to the Portuguese viceroy, 1585, tells him, *that Japan is the kingdom of Chamis; whom we hold to be the same as Scin, the origin of all things*. By Scin is probably signified San, the Sun; who was the same as Cham, rendered here Chamis. The founder of the
the

the empire is said to have been *Tensio Dai Sin*, or *Tensio*, the god of light. Near his temple was a cavern, religiously visited, upon account of his having been once hid: when no sun, nor stars appeared. He was esteemed the fountain of day, and his temple was called the temple of Naiku. Near this cavern was another temple; in which the Canusi, or priests, shewed an image of the Deity, sitting upon a cow. It was called Dainits No Ray, the great representation of the Sun.

One of their principal gods is Iakusi; similar to the Iacchus of the west. Kämpfer (L. 5. p. 493.) says, that he is the Apollo of the Japanese; and they describe him as the Egyptians did Orus. His temple stands in a town called Minnoki: Iachusi is here represented upon a gilt Tarate flower; which is said to be the *nymphæa palustris maxima*; or *fabæ Ægyptiaca* of Prosper Alpinus. One half of a large scallop shell is like a canopy placed over him; and his head is surrounded with a crown of rays. They have also an idol Menippe, much revered. It certainly relates to the same person; and is a compound of the two terms, Μηνίππη, Meen Hippa.

Kämpfer, a writer of great credit, saw likewise the temple of Dabys, more truly rendered by him Daibod (and still more precisely by Lewis Almeida, Dai-But.) Dai, in the ancient language of the eastern countries, signified *Deus*, and *Divus*, any thing divine. By Dai-Bod was meant the god Budha; whose religion was styled the Budso. By Budha we are certainly to understand the idolatrous symbol, called by some nations Budda; the same as Argus and Theba. In the mythology transmitted concerning it, we may see a reference both to the machine itself, and to the person preserved in it. In consequence of which we find this person also styled Bod, Budha, and Buddo; and

and in the west Butus, Battus, and Bœotus. He was said by the Indians not to have been born in the ordinary way; but to have come to light indirectly through the side of his mother. By Clemens of Alexandria (*Strom.* L. 1. p. 359.) he is called Bouta: and in the history of this person, however varied, we may perceive a relation to the Arkite deity of the sea, called Poseidon: also to Arcalus, and Dionufus; styled Bœotus and Thebanus.

The Ark was represented under the symbol of an Egg, called the Mundane Egg. It was also described under the figure of a Lunette, and called Selene, the Moon. The person by whom it was framed, and who through its means was providentially preserved, occurs under the character of a steer, and the machine itself under the semblance of a cow or heifer. Traces of these hieroglyphics may be observed in Japan; which were carried thither by the Indic Ethiopians. They introduced the worship of their deified ancestors, and the events of these first ages, which were couched under these well known symbols. Consult *Ambassades memorables de la Compagnie des Indes Orientales des Provinces Unies, vers les Empereurs du Japon.* Amsterd. 1680. tom. 1. p. 206.

The history of Japan is divided into three æras, gods, demigods, and mortals. (*Kæmpfer.* L. 2. p. 143.) The person, whom the natives look upon as the real founder of their monarchy, is named Syn Mu; in whose reign the Sinto religion was introduced. To the Sinto was afterwards added the Budso, together with the worship of Amida. This deity was commonly represented with the head of a dog: and they esteemed him the guardian of mankind. This religion was more complicated than the former; and abounded with hieroglyphical representations, and mysterious rites.

rites. It is the same, which I term the Arkite idolatry; wherein the sacred steer and cow were venerated: the deity was represented upon the lotus, and upon a tortoise; and oftentimes as proceeding from a fish. In this also, under the character of Buddha, we may trace innumerable memorials of the Ark; and of the person preserved in it. Kæmpfer (L. 2. p. 163.) having mentioned the eleventh emperor inclusive from Syn Mu, tells us, that in his time these rites began. *In his reign Budo, otherwise called KOBOTUS, came over from the Indies into Japan, and brought with him, upon a White Horse, his religion, and doctrine.* We find here, that the object of worship is made the person, who introduced it; (a mistake, which has almost universally prevailed :) otherwise in this short account what a curious history is unfolded! III. 553. v. *Gibotus. Horse of Neptune.*

CHIRON,

So celebrated for his knowledge, seems to have been a meer personage formed from a tower, or temple of that name. It stood at Nephele in Thessaly; and was inhabited by a set of priests, called Centauri. They were so denominated from the deity they worshiped, who was represented under a particular form. They stiled him Cahen-Taur; he was the same as the Minotaur of Crete, and the Tauromen of Sicilia. Chiron is a compound of Chir-On, in purport the same as Kir-On, the tower and temple of the Sun. In places of this sort people used to study the heavenly motions; and they were made use of for seminaries, where young people were instructed; on which account they were stiled *παιδοληροποι*. Hence Achilles was supposed to have been taught by Chiron, and so were numberless others. (v. Xen. de Venat.) But this could not be true of Chiron as a person; he could

could not have had pupils of such different ages, and so many different countries; besides many of them were manifestly ideal personages: such as Apollo himself, and Æsculapius in the medicinal arts. Now Æsculapius was the Sun; by some called the son of Apollo; by others introduced rather as a title, and annexed to the names of different gods. Those who were instructed partook only of Chironian education; and were taught in the same academy: but not by one person, nor probably in the same place; for there were many such towers for the purpose of education in the sciences. These places were likewise courts of judicature, where justice was administered: whence Chiron was said to have been φιλοφρονειων, και δικαιοδαιος. Right was probably more fairly determined in the Chironian temples, than in others. Yet the whole was certainly attended with some instances of cruelty: for human sacrifices are mentioned as once common, especially at Pella in Thessaly. I. 435.

CHΘ, CHΘA.

From hence probably was derived the word χῶκος, used by the Apostle, 1 Cor. xv. 47, 48.—
 σκληρος, γηινος. Hesych. I. 117. v. Κωσι.

CHUS

Was rendered by the Greeks Χυσιος, but more commonly Χρυσος, and the places denominated from him were changed into Χρυση, and to Chrusopolis.

His name was often compounded Chus-Or, rendered by the Greeks Χρυσωρ, and Chrusaor, which among the Poets became a favourite epithet, continually bestowed upon Apollo. Hence there were temples dedicated to him, called Chrusaoria.

Chus, in the Babylonish dialect, seems to have been called Cuth. And many places, where his

posterity settled, were stiled Cutha, Cuthaia, Cuthaia, Ceuta, Cotha, and compounded Cothon.

He was sometimes expressed Casus, Cessius, Casius; and was still farther diversified. I. 5.

Chusistan, to the east of the Tigris, was the land of Chus; it was likewise called by different writers, Cutha and Cissia.

Chus was the father of all those nations stiled Ethiopians (v. Joseph. Ant. Jud. l. 1. c. 6.) who were more truly stiled Cuthites, and Cuseans. They were more in number, and far more widely extended, than has been imagined. *ib.* Chus was the son of Ham; and though the names of the Græcian deities are not uniformly appropriated, yet Ham is generally looked upon as Ἡλῖος, the Sun; and had the title Dis, and Dios: hence the city of Amon in Egypt was rendered Diospolis. If then Chrusus and Chrusor be Chus; the person so denominated must have been, according to the more ancient mythology, the son of Helius, and Dios. And accordingly the Scholiast on Pindar expressly says, Διὸς παῖς ὁ Χρυσός—ἐκ δὲ Ἡλίου ὁ Χρυσός. Magic and incantations are attributed to Chus, as the inventor; and they were certainly first practised among his sons. (v. Sanchon. ap. Euseb. Pr. Ev. l. 1. c. 10.) He was however esteemed a great benefactor; and many salutary inventions were attributed to him. He had particularly the credit of being the first who ventured upon the seas. Whether this can be said truly of Chus himself, is uncertain: it agrees full well with the history of his sons; who, as we have the greatest reason to be assured, were the first great navigators in the world. I. 365.

There were in India several cities, and temples, dedicated to the memory of Chus. Some of these are famous at this day, though denominated after the
the

the Babylonish dialect Cutha and Cuta. Witness Calcutta and Calcut. 364.

CIBOTUS, ΚΙΒΩΤΟΣ,

Is a term under which the Græcians represented the Ark, though the word seem not to be of Græcian original; as both an haven in Egypt, and a city in Phrygia of great antiquity, were so denominated. It was called Apamea in latter times. It was undoubtedly the same as Celæne; though, I should imagine, this was the name of the city, and Cibotus was properly the temple. There seems to have been a notion that the Ark itself rested upon the hills of Celænæ, where the city Cibotus was founded. (See Orac. Sibyllin. p. 180.) The people were called Magnetes. The rites of Damater related to the Ark and Deluge, like those of Isis: and the sacred emblems, whatever they may have been, were carried in an holy machine, called Κιβώτιος. II. 229.

Strabo (l. 17.) speaks of a city Cibotus in Egypt, which he represents as a dock, where were all conveniences for ships to be built and repaired. 329.

CINNABAR,

Κινναβαρίς was denominated from Chan-Abor.

CINNAMON,

From Chan-Amon: for whatever the Egyptians esteemed salutary, or of great value, they distinguished by the title of sacred, and consecrated to some god. I. 333.

CINNOR.

So was stiled *the Harp*, and was supposed to have been found out by Cinaras; which terms are compounded of Chan-Or, and Chan-Arez; and relate to the Sun or Apollo, the supposed inventor of the lyre. ib.

CIPPI.

The more difficult the navigation was, the more places of sanctity were erected upon the coast. The Bosphorus was esteemed a dangerous pass; and upon that account abounded with Cippi, and altars. These were originally mounds of earth, and sacred to the Sun; upon which account they were called Col-On. It was not only upon rocks and mountains, that these Cippi and Obelisks were placed by the ancients; they were to be found in their temples, where for many ages a rude stock or stone served for a representation of the deity. They were sometimes quite shapeless; but generally of a conical figure. I. 267. v. Pausan. l. 9. Clem. Alexand. l. 1.

KIR, CAER, KIRIATH,

Are words of the like import, and signify *a city*. We read in Scripture of Kiriath Sepher, Kiriath Arba, Kiriath Jearim. It was in some parts pronounced Kirtha, and Cartha.

Carthage was *Καρχάδων*, from Car-Chadon, the same as Adon. It was also called Carthada from Cartha-Ada, the city of the queen, or goddess, who was by the Romans supposed to be Juno, but was properly the Amonian Elifa. [Carthage was also called Cadmeia. II. 147.]

Caer among many ancient nations signified a *City*, or *Fortress*, as we may learn from the places called Carteia, Carnaim, Caronium, Caroura, Carambis.

Among the Britons were places of old exactly analagous, as Caerlisle, Caerdiffe, Caerphilly, Caernarvon, and Caecuriah in Cornwall. In Scripture we meet with Kir Haresh, Kir Harefeth, Kir Heres, of the same purport as Kir Haresh.

In

In Cyprus was Kironia, rendered by Ptolemy *Κιρωνία*; the true name was Kir-On, the city of the Sun; where was a temple to Our-Ain, stiled Urania. Kir-On was often rendered Cironis, Coronis; and the deity Coronus and Cronus. By these means the place was substituted for the deity, and made an object of worship; an abuse which frequently occurs. I. 91.

There is an inscription in Gruter, p. 57. n. 13. Marti Ciradino, &c. where there is a mixed title of the deity formed from his place of worship. Cir-Adon was the temple of Adon, or Adonis; the Amonian title of the chief god. II. 159.

CNA.

Canaan seems, by the Egyptians and Syrians, to have been pronounced Cnaan; rendered by the Greeks Cnas, and Cna. Steph. Byzant. says, that the ancient name of Phenicia was *Χνα*. (See also Euseb. Pr. Ev. l. 1. c. 10.) Ifiris, the same as Ofiris, is said to have been brother to Cna; *Ισιρις-αδελφος Χνα*. The purport of which is conformable to the Scripture account, that the Egyptians were of a collateral line with the people of Canaan; or that the father of the Mizraïm, and of the Canaanites, were brothers. I. 6.

CNOPIA

Is a contraction for Can-Opia; and the temple was certainly founded by people in Egypt. It took its name from Can-Ope, or Can-Opus, the Ophite god of that country; and of the people likewise by whom the building was erected. II. 168.

CNUPHIS,

And Thermuthis, are generally crowned with the flower of the Lotus. II. 400,

COCUTUS,

Which we render Cocytus, was undoubtedly a temple in Egypt; it gave name to a stream on which it stood, and which was also called the Charonian branch of the Nile, and the river Acheron. Cocutus was the temple of Cutus or Cuth: for so Chus was called by many of his posterity. A temple of the same name was to be found in Epirus, upon a river Cocutus. I. 108.

COHEN,

Of the Hebrews; and which seems among the Egyptians, and other Amonians, to have been pronounced Cahen. Chan signified a Priest; also a Lord or Prince: these two offices being formerly united.

Rex Anius, Rex idem hominum, Phœbique Sacerdos.

The term was sometimes used with a greater latitude, and denoted any thing noble and divine. Hence we find it prefixed to the names both of deities and men; and of places denominated from them. It is often compounded with Athoth, as Canethoth; and we meet with Can-Osiris, Can-Ophis, Can-Ebron, &c.

It was sometimes expressed Cun; and among the Athenians was the title of the ancient priests of Apollo, whose posterity were stiled *Κυννιδαι*; and Apollo himself was stiled *Κυννιος*, hence *Κυνεν*, *προσκυνεν*, *προσκυνησις*, well known terms of adoration. It seems to have been also a title of the true God, who is by Moses (Gen. xiv. 19.) stiled Konah. This term is sometimes subjoined. I. 40.

It was sometimes expressed Con, which signifies the great Lord; which the Greeks made Caucon, a hero; it was properly a temple of the Sun; there was one in Bithynia; hence the country was called Cauconia. Strabo (l. 8.) mentions Caucones
in

in Elea. And they are mentioned by Homer. *Od.* 7. 366. They were Cuthite colonies. 108.

The term Cahen was not confined to men only; it is frequently annexed to the names of deities, to signify their rule and superintendency over the earth. From them it was derived to their attendants, and to all persons of a prophetic or sacred character. However plain the meaning was, yet the Greeks and Romans constantly misapplied it. As the sound approached near to their *Kuuv*, and Canis, they imagined it had some reference to a dog, which gave rise to many absurd stories. See *Ælian de Animalibus*, l. 7. *Plutarch adv. Stoicos*. Vol. II. p. 1064. *Lycophron*, who has continual allusions to obsolete terms, calls the two diviners Mopsus and Amphilocheus, *Kuues*, (v. 459.) upon which the Scholiast observes, *Kuues*, *οἱ Μαντεῖς*.

The name of the deity Canouphis, expressed also Canuphis, and Cnuphis was compounded with this term, Can-Uph, from his serpentine representation; and the whole species of serpents were made sacred to him, and stiled Canyphian. Canuphis was sometimes expressed Anuphis, and Anubis: but however rendered, was always by the Greeks and Romans spoken of as a dog; at least that he had a dog's head; and they often mention his barking; so *Propertius*, L. 3. El. 11.

Ausa Jovi nostro latrantem opponere Anubim.

The Egyptians had many emblematical figures, set off with the heads of various animals; among these was this canine figure; which I have no reason to think was appropriated to Canuph, or Cneph. And though upon gems and marbles his name may be sometimes found annexed to that character, yet it must be looked upon as a Græcian work, and so denominated in consequence of their mistaken notion. *Horus Apollo* assures us (l. 1, c. 14.) that this canine figure was an em-

blem of the earth; Οικουμενην γραφοις Κυνοκεφαλον ζωγραφουσι. In short, whatever the Egyptians deemed salutary, or of great value, they distinguished by the title of sacred, and consecrated to some god. e. g.

The sweet reed of Egypt was named Canah, and Conah, by way of eminence; also Can-Ofiris.

Cantharus, the sacred beetle from Can-Athur; and the like.

Priests and magistrates were particularly honoured with the additional title of Cahen: and many things held sacred were liable to have it in their composition. Horus Apollo mentions the great veneration paid by the Egyptians to dogs; and adds, that in many temples they kept Κυνοκεφαλοι, a kind of baboons, or animals with heads like those of dogs, which were wonderfully endowed; that they did not die at once, but by piecemeal, &c.

The term Κυνοκεφαλος, is an Egyptian compound, and this strange history relates to the priests of the country, stiled Cahen; also to the novices in their temples. As they much studied astronomy, they used in upper Egypt to found their colleges and temples upon rocks and hills, called by them *Caph*. These, as they were sacred to the Sun, were stiled Caph-El, Caph-Aur, Caph-Arez. The term Caph-El, which often occurs in history, the Greeks uniformly changed to Κεφαλη; and from Cahen-Caph-El, the sacred rock of Orus, they formed Κυνοκεφαλη, and Κυνοκεφαλος; which they supposed to relate to an animal with the head of a dog. But this Cahen-Caph-El was some Royal seminary in Upper Egypt; from whence they drafted their novices to supply their colleges and temples. They were denominated Caph-El, and Cahen-Caph-El, from the Academy, where they received their first instruction: and this place, though

though sacred, yet seems to have been of a class subordinate to others. It was used as a kind of inferior cloister and temple, such as Capella in the Romish church; which, as well as Capellanus, was derived from Egypt: for the church in its first decline, borrowed largely from that country.

It is said of the Cunocephali, that when one part was dead and buried, the other still survived. This can relate to nothing else but a society, or body politic, where there is a continual decrement, yet part still remains, and the whole is kept up by succession. The sacred offices in Egypt were hereditary, being vested in certain families; and when part was dead, a residue still survived, who admitted others in the room of the deceased.

The Cunocephali are to be found in other parts of the world. Many places were named Cunocephale; all which will be found to have been eminences, or buildings situated on high.

Similar to the above history, is that of the Cunodontes. They are a people mentioned by Solinus and Isidorus, and by them are supposed to have had the teeth of dogs. Yet they were probably denominated from the object of their worship, the deity Chan-Adon; which the Greeks expressed *Kunodon*, and stiled his votaries Cunodontes.

The Greeks pretended, that they had the use of the sphere, and were acquainted with the Zodiac, and its asterisms, very early. The contrary is plain from their mistakes. They borrowed all from the Egyptians; who had particularly conferred the titles of their deities upon those stars, which appeared the brightest in their hemisphere. One of the most remarkable they called Cahen Sehor, which was misconstrued and changed by the Greeks to Canis Sirius, *the Dog's Star*; so P'urcahen to Procyon, and Cahen Oura to Cunooura, *the Dog's tail*.

tail. But what relation had this last to a dog? or how came it to be the name of a star in the tail of a bear? There were promontories in Attica and Bœotia of that name. It was a term brought from Sidon and Egypt; and the purport was to be sought for from the language of the Amonians.

Apollo and Bacchus were strangely represented, gaping with open mouths. They were both the same as the Egyptian Orus, who was stiled Cahen-On Rex, vel *Dominus Sol*; out of which the Græcians seem to have formed the word *Χαίρων*: and in consequence of it, these two deities were represented with their jaws widely extended. This term was sometimes changed to *Κοινός*, *communis*; hence *Κοινὸι Στοι*, *Κοινὸι Ὀνόματι*; also *Κοινὸς ἔργου*; and as he was esteemed the god of gain, every thing that was found was esteemed *Κοινός*, or *common*. And yet among the Græcians themselves this term was an ancient title of eminence. *Κοινός, ὁ Διευπρότερος*, Hefych. Undoubtedly from Cohinus, and that from Cohen.

We read of the brazen dog of Vulcan, of the dog of Erigone, Orion, &c. They were the titles of so many deities, or of their priests. Diod. Sic. L. 1. says, that at the grand celebrity of Isis, the whole was preceded by dogs; more probably by the priests of the goddesses. The Cusean priests of Vulcan were stiled by the Greeks, *Χρυσαὶ Κυνες*. The god of Light, among other titles, was stiled Cahen, or Chan-Ades, but was changed into a dog, and said to reside in the infernal regions. Yet he was the god of Light, *Κυν-αδης*, and such was the purport of that name.

In short the Cahen of Egypt were no more Dogs, than the Pateræ of Amon were Basons. I. 329, &c.

Chan-Ait is nearly the same as *Sar-On*.

ΚΟΙΛΑ,

ΚΟΙΛΑ,

Cava, so were many places and regions rendered by the Greeks, which were held sacred, and called by the Amonians Coel. Hence we read of Κοιλα Λακιδαιμων, Κοιλα Ηλεις, &c. Syria was by them stiled Κοιλα, *the hollow*; but the true name was Coëla, *the heavenly* or *sacred*. It was so denominated from the Cuthites, who settled there, on account of the religion established.

COILUS,

In the original acceptation signified *heavenly*. Whence in Hesych, and Suid. Κοιολης, ὁ Ἱερευς. So we learn, that by Coioles was meant a sacred and heavenly person; or a priest of Coelus. In Coioles there is but a small variation from the original term, which was a compound from Coi-El, or Co-El.

COVELLA.

So is Juno stiled, by Varro de Ling. Lat. L. 5. Here, as often, the place of worship is taken for the person worshiped. The term is only a variation for Cou-El, or Co-El, the house or region of the deity, and signifies *heavenly*. It is accordingly interpreted by Varro, Urania, Ουρανία: whence *Juno Covella* must be rendered Cœlestis.

From the substantive Cou-El, the Romans formed Cœl, *heaven*; in aftertimes expressed *Cœlus*, and *Cælum*: I say, in aftertimes; for they originally called it Co-El, and Co-Il, and then contracted it to Cœl.

Cœlus in aftertimes was made a deity: hence there are inscriptions dedicated Cœlo Æterno. The Persians worshiped Cœlus; which is alluded to by Herodotus, when he says, that they sacrificed upon eminences: τον κυκλον παντα του Ουρανου Δια
καλεοντες,

καλιονίης, L. 1. c. 131. The ancient deity **Celeus**, mentioned by Athenagoras (Legat. p. 290.) and said to have been worshiped at Athens, was the same as the above. I. 109, &c.

Coel, the name of a city in Lybia, which the Romans rendered **Coëlu**. They would have expressed it **Coëlus** or **Cœlus**; but the name was copied in the time of the Punic wars, before the S final was admitted into their writings. I. 221.

COINS.

Upon those of Syria and Tyre are allusions to Ophite temples, and **Στυλοι**. The deity is represented between two rough stones, with two serpents on each side of him. A temple of this sort, which betrayed great antiquity, stood in the vicinity of Thebes, and was called the Serpent's head. Pausan. L. 9. speaks of it as remaining in his time. II. 174.

As the Arkite rites prevailed greatly in Syria, and in the regions nearest Ararat, and Armenia, the coins of these countries are filled with emblems which relate to the history of the Ark. Hence the Ram of Colchis, and of Ammonia in Upper Egypt, will be found upon the money of Singara, Nisibis, and Edeffa, and of other cities in the east. For the Ram seems like the sacred Bull, to have been an emblem of the Patriarch, the great husbandman, and shepherd, stiled γεωργος, and ανθρωπος γης. But above all other symbols the Lunette will most frequently occur upon coins of this country; especially upon those of Carrhæ, which was the Charan, or Haran of Moses. Under this semblance they did not worship the planet; but the Selenite deity; **Σεληνην μητέρα όλου κοσμου**. 444.

COL, CAL, CALAH, CALACH,

Signify properly an Eminence, like Collis of the Romans; but are often used for a fortress so situated. We sometimes meet with a place stiled absolute Calah: but the term is generally used in composition, as Calah-Nechus, Cala-Anac, Cala-Chan, Cala-On, Cala-Es, Cala-Ait, Cala-Ur, Cala-Ope, Cala-Ham, Cala-Amon, Cala-Adon; whence came the names of people and places. I. 93.

COLCHIS,

Was called Aia simply, and by way of eminence; and Egypt had the same name, for the Colchians were from Egypt. I. 91. n. It was also called *Aia*. 116.

Colchis was properly Col-Chus; and therefore called also Cuta, and Cutaia. But what was Colchian being sometimes rendered Chalcion, *Χαλκίον*, gave rise to the fable of brazen bulls; which were only Colchic Tor, or towers. There was a region named Colchis near Comar in India: for where the Cuthites settled, they continually kept up the memory of their forefathers, and called places by their names. Calcut seems to have been the capital of the region called of old Colchis. I. 363.

The Cuthites who settled at Colchis, which they called Cutaia, built a temple which was called Ca-Cuta, and from which the region was also denominated; for it is certain, that it has that name at this day. I. 108.

COL-ON,

Or altars of the Sun. (v. Cippi.) Hence the terms Colona, and *Κολωνη*. It came at last to signify any nees or foreland; but was originally the name of a sacred hill, and of a pillar which was placed upon it. Indeed there was hardly of old
any

any headland, but what had its temple, or altar. These Colonæ were sacred to the Apollo of Greece; and as they were sea-marks and beacons, which stood on eminences near the mouths of rivers, and at the entrances of harbours, it caused them to be called *Ωρια*, *Ουρια*, and *Ὀρραι*. I. 268.

COLOPHON.

Jamblichus de Myster. Sect. 3. c. xi. "Some procure a prophetic spirit by drinking the sacred water, as is the practice of Apollo's priest at Colophon." He adds, "in respect to the oracle at Colophon, that the prophetic spirit was supposed to proceed from the water. The fountain, from whence it flowed, was in an apartment underground; and the priest went thither to partake of the emanation." From hence we may learn the purport of the name, by which this oracular place was called. It is Col-Oph-On, *tumulus dei Solis Pythonis*, and corresponds with the character given. The river into which this fountain ran, was sacred, and called Anelon, and Halefus: composed of well known titles of the same god. I. 205.

COLUMBKIL, OR COLUMBA,

(One of the Scottish isles, the Hebrides of the ancients) is said to have been in old time a seminary; and was reputed of the highest sanctity. It is plainly a contraction of Columba-kil; which was not originally the name of the island, but of the temple there constructed. The island was simply Columba. And what is truly remarkable, it was also called *Iöna* (q. v.) a name exactly synonymous, which it retains to this day. II. 473. v. *Mona*.

COMAH,

COMAH,

Is used for a wall; but seems to be sometimes taken for those sacred inclosures, wherein they had their Puratheia; and particularly for the sacred mount, which stood within. h. gr. *Χωμα*, a round hill or mound of earth; called also Taph and *ταφος*, and thence often mistaken for a tomb; but it was originally a high altar. I. 93.

COMATAS,

The shepherd, when inclosed in an Ark, was supposed to have been fed by Bées. II. 376. v. Theocr. Id. 7.

COMPARISON.

Most of its irregular degrees are derived from Egypt and Chaldea; being derived from the Sun, the great deity of the pagan world, and from his titles and properties: c. g. *Αρειων* and *Αριος*, from *Αρης*, the Arez of the east.

Βελιων, *Βελισος*, from Bel and Baaltis.

Αμων, an inflection from Amon.

Αλος, *Αλισπος*, *Αλως*, from the god Aloeus.

Κρεσσων, *Κρεσσων*, *Κραλπος*, *Κραλως*, from *Κρεν* changed to *Κρας*, *Κραλος*. I. 88.

CONAH.

So were called particular colleges appropriated to the astronomers and priests in Chaldea, as may be inferred from Ezra. (v. 6. iv. 9—17.) I. 42.

CONTEST SACRED.

As the Ark was represented under the symbol of Hippos, and was preserved from the violence of the sea, by the wisdom, and influence of divine Providence, the ancients described this history under the notion of a contest, wherein Minerva and Neptune were engaged. Each of these deities,
in

it seems, laid claim to a region: and upon compromising the dispute, Minerva is said to have given birth to the olive tree; and Neptune produced a Horse.

Sometimes, instead of Minerva, Juno is introduced as a principal in the contest. These notions arose from emblematical descriptions of the Deluge, which the Græcians had received by tradition; but what was general, they limited, and appropriated to particular places. e. g. Argos, Mycene, Træzen, Corinth, Attica.

In the dispute about Attica, Minerva is said to have had the advantage; and in consequence of it an olive-tree sprang up in the Acropolis at Athens, and at the same time Neptune produced the Horse Scuphius. It seems manifest, that these accounts, however limited, relate to one general event: but the history has been adopted, and varied, according to the mythology of different places.

There were many representations of this history among the *αναθηματα* in the Acropolis. II. 412.

As the Ark was preserved by divine Providence from the sea, which would have overwhelmed it; and as it was often represented under the symbol of an Horse, it gave rise to the fable of the two chief deities contending about Horses. Orph. Argon. v. 1275.

Ὅς ποῖε οἱ θηρίσσαν αἰλλοποδῶν ὑπὲρ Ἰππῶν
Ζεὺς ὑψιβρεμέτης, καὶ ποῖλος Ἐννοσιγαιος.

It was upon this account that the cities named Argos, had the title of *Ἰππιοὶ καὶ Ἰπποβοῖοι*. II. 503.

ΚΟΙ

Caves. v. *Ορεσχωος*. Co and Coa signified a house in a mountain. Strabo says, that this term is alluded to by Homer, *Οδ. Δ. v. 1.*

Οἷδ' ἔχον ΚΟΛΑΗΝ Λακεδαιμονα ΚΗΤΩΕΣΣΑΝ.

For

For it was by many thought to have been so called on account of the caverns. From hence we may fairly conclude, that Κήλυσσα was a mistake, or at least a variation for Καίλυσσα, from Cai-Atis. I. 115.

CORA, KOPA,

So was Persephone stiled; which the Greeks absurdly interpreted Παρθενος. Kopa, which they understood was the same as Cura, was a feminine title of the Sun, by which Ceres was called at Cnidos. II. 41.

CORINTH

Seems to have abounded with Arkite emblems more than most places in Greece. II. 411.

CORONIS

Is said to have been the daughter of Phlegyas; Cronus the son of Apollo; Chiron the son of Saturn; Charon of Erebus and Night; Charisius the hero, of Lycaon, who was Apollo: these were all places, but described as personages; and made the children of the deity, to whom they were sacred. I. 501. n.

CORYBANTES.

They were called Ανακτοῖελες, as being of a royal, or supereminent priesthood. Their mysteries were stiled Cabiritic, in which the Rhoia was introduced: and they were often celebrated in woods, and upon mountains; and the whole was attended with shouts, and screams, and every frantic manœuvre. The persons concerned were crowned with serpents; and by their fury and madness exhibited a scene shocking to imagination: yet no one was thought compleatly happy, who did not partake in these mysteries.

K

The

The noise and dissonance at these celebrities are finely described in the Edoni of Æschylus.

Ψαλμος δ' αλαλαζει·
 Ταυροφθογγοι δ' ὑπομακωνῖαι παῖοθεν
 Εξ αφανους φοβεριοι μιμοι·
 Τυμπατω δ' ηχω,
 'Ωσθ' ὑπογμου βροῖτης, φερῖται βαρυαρβης.
 [vulg. leg. ὑπομηκωνῖαι ποθεν.]

This wild joy, attended with shouts and dancing, and the noise of pipes and cymbals, seems to have been exhibited in memorial of the exit from the Ark; when the whole of the animal system issued to light upon the summit of Mount Baris.

Corybas the father and head of the band, was the same as Helius, and in the Orphic hymns (h. 38.) is farther described with the attributes of Dionusus. His offspring were twofold. Strabo. L. 10. p. 723. speaks of them both as priests and divinities; and undoubtedly both were comprehended under this title. II. 468. The Tityri, Satyri, Mænades, Thyades, Lycaones, Sileni, Lenæ, were of the same order. 470.

COSET.

This word the Græcians translated τοξος. The LXX uniformly use τοξος for the bow in the heavens. II. 347. n.

COTHON,

The name of the harbour at Carthage; also of an island in that harbour. I. 6.

ΚΟΘΟΣ,

Και Αρχλος, οἱ Ξουθου παιδες ης Ευβοιαν ηχον οικησαντες. Plut. Quæst. Græcæ. p. 296. By Cothus and Arclus are meant Cuthites and Herculeans, who settled in that island. II. 177.

COTTIUS.

COTTIUS.

Marcellinus thinks, that a king Cottius gave name to the Alpes Cottiae in the time of Augustus; but Cottius was the national title of the king, as Cottia was of the nation; far prior to the time of Augustus. The passage through the Alpes is said by some to have been the work of Hercules, by others of Cottus, and Cottius. From hence this particular branch of the mountains had the name of Alpes Cottiae. The country was called Regio Cottiana, wherein were twelve capital cities. Some of that ancient and sacred nation, the Hyperboreans, are said by Posidonius to have taken up their residence in these parts. Here inhabited the Taurini; and one of the chief cities was Comus. Strabo (l. 4.) styles the country the land of Ideonus, and Cottius. l. 212.

COTYS,

People of the Hyperborean family settled in Thrace under the name of Scythæ: also of Sithonians, Pæonians, Pierians, and Edonians. They particularly worshipped the first planter of the vine under the known title of Dionusus, and also of Zeus Sabazius. They had also rites, which they called Cotyttia, from the deity Cotys; and others named Metroa, and Sabazia, which were celebrated in a most frantic manner by the Edoni upon mount Hæmus. (Strabo. l. 10. 721, &c.) The deity was also called Sabos, which term, as well as the title Sabazius, was derived from סבא, Saba, *wine*. Hence, amid all their acclamations, the words, *Εὐοι Σαβοι*, were to be particularly distinguished. He was worshipped in the same manner by the Phrygians, who carried on the same rites and with the like shouting and wild gestures upon mount Ida. (Strabo. l. 10. p. 721.) The priests also were called Sabi; and this name seems to have

prevailed both in Phrygia and in Thrace. (Sch. in Aristoph. Vesp. v. 9.) III. 497.

CROCODILE

Was greatly revered by the Egyptians, for having saved from drowning, according to Diod. (l. i. p. 80.) their king Menas; who in memorial thereof founded a city, called the city of the Crocodile. Now this supposed king was the Deus Lunus, called also Meen and Man, a deity equally known to the Persians, Lydians, and Cappadocians, and worshiped under the same title. This legend about a Crocodile was taken from some representation in the city of the same name; and hence it was supposed to have happened in Egypt. It was a sacred history, like that of Orus, and Helius, upon a Crocodile; for these were all titles, which at different times were conferred upon the same personage, and related to the same event.

The Crocodile had many names; Caimin, Sou-chus, Campsa; this last signified an Ark, or receptacle: Καμψα, Θηκη. Hesych. From hence the purport of the hieroglyphic may be proved. II. 397.

CRONUS.

So was the great Patriarch called by the Greeks, and his descendants, the Baalim, *Cronidæ*, Κρονιδαι; who were also peculiarly stiled, Αθανάσιοι και Δαιμονες. II. 288. Orpheus (Hymn 13.) thus speaks of him:

Αἰθαλῆς, Μακαρῶν τε Θέων πάτερ, ἡδὲ καὶ ἀνδρῶν,

ΑἰΩΝΟΣ ΚΡΟΝΕ, ΠΑΓΓΕΝΕΤΟΡ—

Γαῖης τε βλάστημα, καὶ Οὐρανοῦ ἀσπερόενλος

Γέννα, Φύης μακίσσι, ῥέας πόσι, σέμνε ΠΡΟΜΗΘΕΤ.

In short, he is the same person, in whom mankind was said to be renewed. II. 256.

CUAMON,

CUAMON,

Near Esdraelon, is a compound of Cu-Amon, the house or place of Amon. There was a temple in Attica called *Cuamites*; and (according to a common, but fatal error) a personage denominated from it. The history of the place, and of the rites, in time grew obsolete; and Pausanias (l. 1.) supposes that the name was given from *Kuamos*, a bean: *to the memory of some person who first sowed beans.*
I, 106.

CUBELA

Was another name of Damater, who is mentioned as mother of the gods. Cubeba was the same deity (both the Cybele and Cybebe of the Ionians.) The former is Cu-Bela, the temple of **Bela**, the feminine of Belus, the title of the chief Chaldaic god: and Cu-Baba, is the temple of **Baba**, the mother of the infant world, the same as Rhoia (the Ionian Rhea) and Damater. As the persons in the Ark were supposed to return by a renewal of life to a second state of childhood, this machine was on that account stiled Cubaba, or, the house of Infants; for that was the purport of Baba.

In the coins of Syria, we find this deity with a tower upon her head (to shew that all nations were derived from her) sitting upon a rock in a state of security. In her right hand she holds some ears of corn, to denote the promise of plenty and return of the seasons; and there is often near her the mystic hive. At some distance stands an altar; over her head a bird; below her feet are water, waves, and a person ready to sink. These representations are found upon the coins of many cities, at a distance from each other; and undoubtedly are taken from the religion of the Syrians and Mesopotamians; and from the emblems in their several

temples; all which related to one great event: II. 384.

Cybele, Dyndamena, and Rhea, were no other than feminine titles of the Lunar deity, called Mon, or Maon, and there will be found a correspondence in their several histories. II. 447.

CUMA.

(Properly Cuman) in Campania was certainly denominated from Chum, *beat*, on account of its soil, and situation. Its medicinal waters, Aquæ Cumanæ, are well known.

The term Cumana consists of the term Cumain, and signifies a hot fountain; or a fountain of Chum, or Cham, the Sun. Here was a cavern, which of old was a place of prophecy. It was the seat of the Sibylla Cumana; who was supposed to come from Babylonia. I. 200.

What in one part of the world was termed Cumana, was in another rendered Comana. Of this name there was a grand city in Cappadocia, where stood one of the noblest Puratheia in Asia. 202.

CUPRIS, CUPRA.

Under this title Juno was worshiped by the Hetrurians. II. 344. The Archite deity was worshiped under the symbol of a Dove, called Cupris, Jonah, Oinas, Venus. Of this Epicharmus (ap. Athæn. l. 12.) very truly takes notice in speaking of the worship in the first ages.

Ουδε τις ην κεινοισιν Αρης Θεος, ουδε κυδοιμος,
Ουδε Ζευς βασιλευς, ουδε Κρονος, ουδε Ποσειδων,
Αλλα Κυπρις βασιλεια.—371.

CUPSELIS.

A word of the same purport as Seira, and was an appellation of the Ark. At Corinth was a family

family named Cupselidæ, who were originally priests of the Ark; and who first introduced the rites of it into that city. Cupselus, the father of Periander, was of this order.

Hesych. makes Κυψελίς, or Κυψελή, a bee-hive; but it was more in the shape of an Ark, or box. It was made of cedar; and dedicated on account of the great deliverance, which Cupselus had experienced from the waters. II. 378.

CUR, KUR, ΚΥΡΟΣ.

So was the Sun named. Many places were sacred to this deity, and called Cura, Curia, Curopolis, Curene, Cureschata, Curesta, Curestica regio. Many rivers in Persis, Media, Iberia, were denominated in the same manner. The term is sometimes expressed Coros, hence Corusia in Scythia. I. 40.

ΚΥΡΟΣ.

The Greeks, who received their theology from Egypt and Syria, often suppressed the leading vowel, and thought to atone for it by giving a new termination. Κυρος, the name of Cyrus, seems to have suffered such an abridgment. It was probably a compound of Uch-Ur, the same as Achor, and Achorus of Egypt, the great luminary, the Sun. Achorus was abbreviated to Chorus, Curus. We sometimes find it rendered, Κυρίς; but still with reference to the Sun, the Adonis of the East. In Phocis was Κυρῖα, where Apollo Κυρῖαιος was honoured; which names were more commonly expressed Κιρῖα, and Κιρῖαιος.

CURETES

Were Heliadæ. Great confusion has arisen from not considering, that the deity and priest were named alike; and that the people often were

comprehended under the same title. The god Helius was stiled Cur-Ait, and his priests had the same name. (And the term Quirites, among the Romans, had the same origin.) The ancient inhabitants of Ætolia, Eubœa, and Acarnania were stiled Curetes, and their country Curetica. II. 472.

CUSCHA,

A place in Ethiopia (analogous to Cau-Come in Egypt) doubtless so named from Chus, the great ancestor, from whom the Ethiopians were descended, I. 104.

CUSHAN, *styled* ETHIOPIA.

The Ethiopians were Cuthites or Cuscans (Zonaras, p. 21. Syncellus, p. 47. Joseph. Ant. L. 1. c. 6. Euseb. Chron. p. 11.) The name is supposed to have been given to this people from their complexion; as if it came from *αἰθω* and *οψ*: but it is not a name of Græcian original. It was a sacred term; a title of the chief deity: whence it was assumed by the people, who were his votaries, and descendants. *Διος ἐπιθετον Αἰθιοψ*. (Eustath. in Hom. Od. A. v. 22.) Prometheus was styled Æthiops. Pliny (L. 9. p. 345.) speaking of the country, says, that it was first called Ætheria; then Atlantia; and lastly Ethiopia. Homer (Od. A. v. 22.) speaks of two nations only, which were named Æthiopes: but this is much too limited. The Scripture seems to mention three countries of this name. One was in Arabia, upon the verge of the desert, near Midian, and the Red sea. (Habakkuk, iii. 7.) A second lay above Egypt to the south. (Ezek. xxix. 10.) A third comprehended the regions of Persis, Chusistan, and Susiana. (Zeph. iii. 10.) Even Chaldea was esteemed Ethiopia; and Tacitus (Hist. L. 5. c. 2.) speaking
of

of the Jews, whose ancestors came from Ur in Chaldea, styles them *Æthiopum prolem*. Beyond Carmania was another region of this name. (Euseb. Chron. p. 12.) Even the Indi themselves were Ethiopians. [The Cuthites, styled Æthiopes, were the original Indi: they gave name to the country which they occupied. Hence Iarchus of India (Philostrati vita Apollon. L. 3. p. 125.) tells Apollonius, ὅτι Αἰθίοπες μὲν ὤκουσιν εἰσαυθα, γένος Ἰνδικόν. And almost in every place, where their history occurs, the name of Indi will be found likewise. Diod. Sic. L. 1. p. 17. The chief inhabitants upon the Indus were Cuseans. III. 212.]

The sons of Chus came into Egypt under the name of Auritæ and Shepherds, as also of Ethiopians: hence Egypt also inherited that name. (Eustath. Com. in Dionys. v. 241.) The Cuthites settled at Colchus, the Colchis of the Greeks; in consequence of which it was called Cutaia and Ethiopia. The sons of Chus came, under the titles of Casus and Belus, into Syria and Phenicia, where they founded many cities: and Strabo (l. 1. p. 73.) informs us, that this country was called Ethiopia.

The Cadmians came into Eubœa, and here was an Ethiopium. (Strabo, L. 10. p. 683.) Samothrace was called Ethiopia. (Hesych.) Lesbos had the name of Ethiope and Macaria. (Plin. N. H. L. 5. c. 31.)

The extreme settlement of this people was in Spain, upon the Bœtis, near Tartessus and Gades: and Ephorus tells us, that colonies of Ethiopians traversed a great part of Africa; some of which came and settled near Tartessus; and others got possession of different parts of the sea-coast. (Strabo, L. 1. p. 57.) They lived near the island Erythea, which they held. (Dionys. Perieg. v. 558.)

It

It is on this account, that we find some of the same family on the opposite coast of Mauritania.

The original Ethiopia was the region of Babylonia and Chaldea, where the first kingdom upon earth was formed, and the most early police instituted. Here also the first idolatry began. As the Scythæ, or Cuthites, were the same people, no wonder that they are represented as the most ancient people in the world; even prior to the Egyptians. III. 179.

CUSHITÆ.

All the Ethiopic race were great archers. Their name was sometimes expressed Cushitæ; and the ancient name of a bow was Cusket: which it probably obtained from this people, by whom it was invented. There is reason to think, that by their skill in this weapon they established themselves in many parts, where they settled. III. 497.

CYCLOPIANS

Were originally Ophitæ, who worshiped the symbolical serpent. They are represented as of a gigantic stature, rude and savage; and as having only one large eye, in the middle of their foreheads. In lieu of the deity of the place, the poets have introduced these strange personages, the ideas of whose size were borrowed from sacred edifices, where the deity was worshiped. They were Petra, or temples of Orion. Some of them had the name of Charon, and Tarchon; and they were esteemed Pelorian, from the god Orus, the same as Cœlus, and Python. The Græcians confounded the people, who raised these buildings, with the structures themselves. They are said to have esteemed above all things the flesh of strangers. This character arose from the cruel custom of sacrificing strangers, whom fortune brought upon their coasts.

This

This was practised in many parts of the world. Polyphemus was supposed to be the chief of these people, and to have resided towards the foot of mount Ætna.

Θίκεας ὑπ' Αἴλην τῇ πυροσκήῳ Πείρα.

Eur. Cycl. v. 297.

The poets have confined them to Sicily; but memorials of them are to be found in many parts of Greece, where they were recorded as far superior to the natives in science and ingenuity. The Græcians by not distinguishing between the deity, and the people, who were called by his titles, have brought great confusion into history. The Cyclopians were denominated from Κυκλωψ, the same as Coelus, the god Nilus of Egypt, the same as Zeus, and Osiris. (Athæn. L. 5.)

They were descended from the sons of Anac; and were particularly famous for Architecture, which they introduced into Greece. (Herodot. L. 5.) And in all parts whither they came, they erected noble structures, which were remarkable for their height and beauty; and were often dedicated to the chief deity, the Sun, under the name of Elorus, and P'elorus. Hence every thing great and stupendous became to be called Pelorian. And when people described the Cyclopians as a lofty towering race, they borrowed their ideas of this people from the towers, to which they alluded. They supposed them in height to reach to the clouds; and in bulk to equal the promontories on which they were founded. Homer (Od. 10.) says of Polyphemus,

Καὶ γὰρ θαυμ' εἰς εὐχλο πτελώριον, οὐδὲ εἴκει
Ἄνδρες γέ σ' ἰσοφαγῶ, ἀλλὰ ῥίψ' ὑψηλῇ.

and Virgil (Æn. L. 3.)

Ipse arduus, altaque pulsat fidera,

As these buildings were oftentimes light-houses, and had in their upper stories one round casement, Argolici clypei, aut Phœbææ lampadis instar, by which they afforded light in the night season; the Greeks made this a characteristic of the people. They supposed this aperture to have been an eye, which was fiery, glaring, and placed in the middle of their foreheads. Hence Callimachus (in Dian.) describes them as a monstrous race :

αινα Πελωρα,
Πρῆσιν Οσσεοισιν εοικῶα· πασι δ' ὑπ' ὀφρυ
Φαια μουνογλῆνα σακκῖ ισα τέτραβοειω.

The Græcians have so confounded the Cyclopiān deity with his votaries, that it is difficult to speak precisely of either. They sometimes represent him as a single person; at other times they introduce a plurality, whom they represent as of the highest antiquity, and make the brethren of Cronus.

There were certainly Cyclopiāns near Ætna; but those mentioned by Homer (Od. Z.) were of another country, and are represented as natives of the continent, though his account is obscure. There were probably some of this family about the city Camarina, stiled Camarin. There was a city Camarina in Chaldea, the Ur of the Scriptures.

We learn from Bacchylides (Natalis Comes, l. 9.) that Galatus, Illyrius, and Celtus were the sons of Polyphemus. By this was signified, that the Galatæ, Illyrii, and Celtæ, were of Cyclopiān original, and of the Anakim race; all equally Amonians.

Though the Amonians were highly skilful in building, yet of them, the Cyclopiāns were by far the most eminent. They founded many cities in Greece; and constructed many temples to the gods, which were of old in high repute. Quicquid magnitudinē

nitudine sua nobile est, Cyclopum manu dicitur fabricatum. Schol. in Statii Theb. L. p. 26.

The nature of the works, which they executed, and the lake near Hermione, which they named Acherusia, shew plainly the part of the world from whence they came. When Euripides (Herc. Fur. v. 944.) speaks of the walls of ancient Mycene, as built by the Cyclopians after the Phœnician rule and method; the Phœnicians alluded to were the *Φοινίκες* of Egypt, to which country they were primarily to be referred.

I imagine, that not only the common idea of the Cyclopians was taken from towers and edifices; but that the term *Κυκλωψ*, and *Κυκλωπες*, signified a building or temple; and from thence the people had their name. They were of the same family as the Cadmians, and Phœnices; the Hivites, or Ophites who came from Egypt. They worshiped the Sun under the symbol of a serpent: hence they were stiled in different parts, where they in time settled, Europeans, Oropians, Anopians, Inopians, Asopians, Elopian. What may be the precise etymology of the term *Κυκλωψ*, I cannot presume to determine. Cuclops, as a personage, was said to be the son of Ouranus; who among the Amonians was often stiled Cœl, or Cœlus; and was worshiped under the emblem of a serpent. Hence the temple of the deity may have been originally called Cu-Cœl-Ops, Domus Cœli Pythonis; and the priests and people Cucelopians. Their history is however sufficiently determinate.

The Sicilian Cyclopes were three, because there were three towers only, erected upon the islands called Cyclopum scopuli; and that they were light-houses is apparent from the name which still remains, *Faraglioni*, according to Fazellus. (v. Tiryns.) From this circumstance we may presume, that the ideas of the ancients concerning the Cyclopians
were

were taken from the buildings, which they erected. There was a place in Thrace called Cuclops.

As the Cyclopians were great artists, they probably were famous for works in brass and iron: and that circumstance in their history may have been founded in truth. The Idæi Daçtyli were Cyclopians; and they are said to have first forged metals, and to have reduced them to common use; the knowledge of which art they obtained from the fusion of minerals at the burning of mount Ida. From this event the Curetes, and Corybantes, who were the same as the Idæi Daçtyli, are supposed to have learnt the mystery of fusing and forging metals.

Their chief deity, among other titles, was stiled Acmon, and Pyracmon: but as *αχμῶν* signified among the Greeks an anvil; these Cyclopians, so eminent in science and skilled in architecture, who were accounted *Ἀριστοὶ Τεχνίται* (Schol. in Eurip. Orest. 966.) were by the poets degraded to so many Blacksmiths: they forged indeed thunderbolts for Jupiter;

‘Οἱ Ζηνὶ βροντὴν τ’ ἔδοσαν, τεύξαν τε κεραυνόν.

and as some of them resided near Ætna, the burning mountain was made their forge.

Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra
Pyracmon.

I. 491.

ΚΥΚΝΟΣ.

Cycnus is said to have been the brother of Phæton, and to have been changed into a Swan. Lucian de Electro tells the story with great humour. Some make several Swans, and suppose them to have been the ministers, and attendants of Apollo, who

who assisted at his concerts: others mention only one person. The real history seems to be this. It alludes to Canaan, the son of Ham, and to the Canaanites his posterity. They sent out many colonies; which there is great reason to think, settled in those places, where these legends about Swans prevailed. The name of Canaan was by different nations greatly varied, and ill expressed: and this misconstruction among the Greeks gave rise to the fable. The measures and harmony of the Canaanites in their religious hymns seem to have been very affecting, and to have made a wonderful impression on the minds of their audience.

There is reason to think that the word Canaan was by the Egyptians and other neighbouring nations expressed Cnaan. This by the Greeks was rendered Χνας, and Χνας: and in later times Χη, Cna. There is a particular term, Τη, Uc, which is often found in the composition of many words; especially such as are of Amonian original. Uch, says Manethon, signifies, in the sacred language of Egypt, a King. Cnas, or Canaan, was stiled Uc-Cnas, and the gentile name or possessive was Uc-Cnaos, Τη-χνας. The Greeks, whose custom it was to reduce every foreign name to something similar in their own language, changed Τη-χνας to Κυχνης, Uc Cnaos to Cucnaos; and from Τη Χνας formed Κυχνος. (v. Ichnaia.) Besides, there was a Canaanitish temple called both Ca-Cnas, and Cu-Cnas, and adjectively Cu-Cnaios; which, there is reason to think, were rendered Κυχνος, and Κυχνηιος. And further, the Swan was undoubtedly the insigne of Canaan. It was certainly the hieroglyphic of the country. Instead of Τηχνας σμα, the music of Canaan, the Greeks have introduced Κυχνηιον σμα, the singing of Swans. The Cycni were indeed the priests. One part of the world, where this notion about Swans prevailed, was in Liguria upon the banks

banks of the Eridanus. Here Phaeton met with his downfall; and here Cynus was said to be changed into a Swan. In these parts some Amorians settled very early: among whom it appears that there were many from Canaan. I. 367.

CYPRUS,

Island of, was of old called Ceraftis, and Ceraftia; and had a city of the same name. This city was more known by the name of Amathus: and mention is made of cruel rites practised in its temple. As long as the former name prevailed, the inhabitants were stiled Ceraftæ. The priests were particularly so denominated; and who were at last extirpated for their cruelty. The poets imagining, that the term Ceraftæ related to a horn, fabled that they were turned into bulls:

Atque illos gemino quondam quibus aspera cornu
Frons erat, unde etiam nomen traxere Ceristæ.

Ovid. Met. L. 10.

Carystus, (name of a city in Bœotia) Ceraftis, Cerafta, are all of the same purport: they betoken a place, or temple of Aftus, or Afta, the god of fire. Cerafta in the feminine is expressly the same, only reversed, as Astrachar in Chusistan. I. 228.

The Βουκελαυποι, and ships in general, are supposed to have been first formed in Cyprus: and here Nonnus supposes the Centaurs to have first existed. This notion arose from the original ship, the Ark, being built of Gupher wood. This has been interpreted the wood of the island Cupher, which was the ancient name of Cyprus. II. 440. It was also stiled Ophiusa, and Ophiodes, from the serpents with which it was supposed to have abounded. By these serpents is meant the Ophite race, who came from Egypt, and Syria. I. 482.

CYRENE.

The people here were originally Ethiopians or Cuthites. They worshiped the Sun under the title of Achur, and Achor. Acurana was abbreviated to Curana and Curene, but was always supposed to relate to the Sun, and Heaven; hence the Greeks, who out of every obsolete term formed personages, supposed Cyrene to have been the daughter of the supreme deity. Here was a fountain of great sanctity, called *Κυρη πηγη*, which terms are equivalent to Kur-Ain, and Achar-Ain of the Amonians, and signify the fountain of the Sun. I. 80.

D.

DA.

Chaldaicè, *bæc, ista, hoc, illud*. Buxtorf. II. 249.

Da, this Chaldaic particle is equivalent to *De, Die, The*, of the Saxon, Teutonic, and other languages. Of the same purport is *Dz* in

DAMATER,

(*Δαμῆτις* of the Ionians.) This name related to the Ark, and was a compound of *Da Mater*; the same as *Mather, Methuer, Mithyr* of Egypt, and other countries. This name, or *the mother*, was given to it, because it was esteemed the common parent, the mother of all mankind. From its connection with waters, *Damater* and *Poseidon*, the deity of the sea, were often found in the same temple. As a personage she was the same as

Μήτηρ Θεων; to whom Orpheus gives the sovereignty of the main; and from whom he deduces the origin of all mankind.

Εκ σιο δ' ἀθανάτων τε γένος, Θνητῶν τ' ἐλοχέυθη,
Σοὶ πῶτα μοι κραίειν ἄναι αἰεὶ καὶ πάντα θαλάσση.

Hymn. 26.

II. 338.

As the priestesses of Damater, who sang the sacred hymns, were called Melissæ, so she and Persephone had the title of Μελιτῶδες from these songs made to their honor. 377. She is represented with an handful of corn; and the divine Hope, which was graciously afforded to mankind immediately after the flood, being many ways recorded, she is represented with proper emblems, under the character of Spes Divina. v. Gruter. Vol. I. p. 102. She was the same as Selene, Isis, Ceres, Rhea, Vesta, Cybele, Archia, Niobe, and Melissa. They are mere titles, by which a female personage was denoted, who was supposed to be the genius of the Ark, and the mother of mankind. 268. Near the olive-mount in Arcadia she was worshiped by the Phigalians in a dark cavern. She was described as a woman, but with the head of an horse, and hieroglyphical representations of serpents and other animals. She sat upon a rock, clothed to her feet; with a dolphin in one hand, and a dove in the other. (Pausan. L. 8.) 411.

Near the temple of Eleusinian Damater in Arcadia, were two vast stones, called Petroma: one of which was erect; and the other was laid over, and inserted into the former. There was a hollow place in the upper stone, with a lid to it. In this, among other things, was kept a kind of mask, which was thought to represent the countenance of Damater, to whom these stones were sacred. This circumstance is mentioned, because there was a
notion

notion among the Pheneatæ, who were the inhabitants of this district, that the goddess came into these parts in an age very remote, even before the days of Naos : *Φενεάων ἐστὶ λόγος, καὶ πρὶν ἢ Ναον ἀφικέσθαι*, &c. (Pausan. L. 8. p. 630.) But here *Naos* is certainly a transposition for *Noas*, Noah: II. 203.

DAMASCUS

Is called by the natives Damasec, and Damakir. The latter signifies the town of Dama, or Adama: by which is not meant Adam, the father of mankind; but Ad Ham, the lord Ham, the father of the Amonians. Sec, or Shec, is a prince. Damasec signifies principis Ad-Amæ (Civitas). From a notion however of Adama signifying Adam, a notion prevailed that he was buried at Damascus. This is so far useful, as to shew that Damascus was an abbreviation of Adamasec, and Damakir of Adama-kir. I. 56. n.

DANAUS

Was a native of the city of Chemmis, from whence he made his expedition into Greece. Herod. L. 1. *Navem primus ex Ægypto Danaus advexit*: Pliny, L. 7. He brought a colony with him. Diodor. L. 1. I. 184. The place of descent from the Ark on mount Ararat, was called *Αποβατηριον*: (Josephus, Antiq. L. 1.) The place where Danaus made his first descent in Argolis, was called *Αποβαθμος*. (Paus. L. 2.) He is supposed to have brought with him the Amphiprumnon, or sacred model of the Ark, which he lodged in the Acropolis of Argos, called Larissa. II. 329. The histories of Danaë, Danaus, and the Danaïdes, all relate to the same event, the Deluge, and the Ark.

Danaë, is said to be the mother of Perseus, who was conceived in showers, exposed in an Ark, and

at last a king of Argos. She is also said to be the mother of Argus, the founder of Ardea, and Argiletum in Italy; i. e. they were founded by people called Arkites. The story of Danaus does not seem to allude to the arrival of any particular person from Egypt; but to the first introduction of rites from that country; and especially to the memorial of the Argo, from whence Argos took its name. If, as I suppose, the words *ναυς* and *ναυς* are derived from *נָח*, *Nau*, or *Noah*; the name of Danaus relates not to a man, but is in reality *Da Nāus*, *the Ship*.

Danäidæ, his fifty daughters were fifty priestesses of the Argo, who bore the sacred vessel on festivals. They are said to have been sent in quest of water; to have brought water to Argos; to have invented *ὕδρια*; and lastly, to have been condemned to draw water in buckets full of holes. Now the Egyptians were very assiduous in conveying water from one place to another. They had particular jars, sacred to the god, called by the Greeks Canobus, and formed like him: they were sometimes made of earth with small holes at the bottom, to filter the water of the Nile, when it was turbid or saline. The Greeks, not understanding this, have invented a ridiculous story. II. 249.

DANUBE.

A colony of Amonians settled in Thrace, and in these parts are to be found many plain traces of their original history. The Danube was properly the river of Noah, expressed *Da-Nau*, *Da-Nauos*, *Da-Nauvas*, *Da-Naubus*. v. Herod. L. 4. Valerius Flaccus, L. 4. has

Quas Tanais, flavusque Lycus, Hypanisque,
NOASQUE;

which

(which is the true reading. v. L. 6. v. 100.) By those who live upon its banks, it is now called Danau. Not far off is the Boristhenes, called also the Nieper. (Ναπαρος. Herod. L. 4.) This river was also expressed with the particle prefixed, Danaper. In the same part of the world is the river Niester; this likewise has been expressed Danaster, and Danester: people not understanding the prefix have used it as part of the name, II. 339.

DAUNIA,

(In Italy, where the Arkite worship was introduced by people stiled Arcades, and Argæi) is a compound of Da-Ionia, and signifies the land of the Dove. In this region there was an Argos Hippium. II. 503.

DECANI.

So were stiled the priests in Egypt. This term seems to be a compound of De-Cani, *the Caben*, or *Priests*. II. 338.

DAGON.

The great Patriarch is sometimes described as an animal of the sea, but endowed with reason; who appeared twice, and preached to the sons of men about righteousness and truth. He was also depicted as a fish; and sometimes as half a fish and half a man, of an amphibious nature. This being is said to be Ωδακων, which is a blunder for δ Δακων, or Δαγων. It is a compound of Dag-On; and denotes the god On, in the semblance of Dag, *a fish*. And we find that the chief deity of Gath and Ascalon in Palestine, and of many cities in Syria, was worshiped under this form. Dag-On is Osiris in the shape of a fish. Deus Cetus. Dagon frumenti repertor, et aratri. Sanchon. ap. Euseb. P. E. L. I. c. 10. II. 299. 335. 442.

ΔΑΙΜΟΝΕΣ,

and *Βασιλῆς*, the Baalim of the Scriptures, were no other than the three sons of Noah. As all mankind proceeded from the three families, of which the Patriarch was the head; we find this circumstance continually alluded to by the ancient Mythologists. And the three persons, who first constituted those families, were looked upon both as deities and kings. They were the *Royal Triad*. The whole religion of the ancients consisted in *Δαιμονολατρεία*, the worship of Dæmons: and to those personages their theology continually refers. They were, like the Manes and Lares of the Romans, supposed to be the souls of men deceased. Hesiod (*Op. et D.* III.) tells us who they were and when they lived; *ὅς μιν ὑπὸ Κρονῷ γεννῆν*; in whose reign was the golden age, when the life of man was at its greatest extent. They were the *Βασιλῆς*, or Royal personages of Orpheus and Plato. II. 278.

Who these Dæmons, or Baalim were, could not be a secret to Moses; nor to many of the sacred writers. Yet though they speak of this worship with detestation, it is curious to observe, with what delicacy they treat the subject, and what a veil is drawn over this mysterious iniquity. Not a word is said about the origin of this idolatry: nor the least hint given to shew, who they were, to whom this undue reverence was tendered. For of all reverential regard, none is so liable to lapse into an idolatrous veneration as that, which is paid to the memory of friends departed: more especially if such persons were the founders of families; and benefactors; men, who had endeared themselves by their good works, and been a blessing to posterity: this is evident from the adoration still paid to their ancestors by many people in the east. It is a seeming duty the most plausible of any: and at the

the same time the most captivating. Hence the silence of the Sacred Writers upon a subject of such seeming importance: whose purpose it appears to have been; that, if ever the great object of this idolatry should be lost, it might lie in oblivion, and never again be retrieved; at least to no ill purpose. The Jews by these means lost sight of the original, and were weaned from the worship: and the Gentiles, who continued the rites, did not know to whom they were directed: so blind was their process. In short, they were plunged in the depth of darkness for ages: till they became at last conscious of their situation. This rendered them the more ready to return to the light, as soon as an opening was made. II. 531.

DEITY.

The custom of carrying the deity in a shrine, placed in a boat, and supported by priests, was in use among the Egyptians, as well as the Ammonites. There are three curious examples of it in Bishop Pocock's Egypt. Vol. I. Pl. XLII. The person in the shrine, was their chief ancestor, and the whole process was a memorial of the Deluge; the history of which must have been pretty recent when these works were executed in Egypt. I. 251.

The ancients often represented the same deity both as masculine and feminine. They had both Cacus and Caca, Lunus and Luna, Janus and Jäna. II. 342.

DELOS.

This island was famous for its oracle; and for a fountain sacred to the prophetic deity. I. 206. It was famous also for the worship of the Sun; and we learn from Callimachus (h. in Del.) that there were traditions of subterraneous fires bursting forth in

many parts of it. Hence it was called Pirpile, and by the same poet Hiftia, and Hestia. 227.

This island was particularly frequented for its oracle; and the sailors seem to have undergone some severe discipline at the altar of the god, in order to obtain his favour. Callim. in Del. v. 316. A wonderful concourse of people from all nations continually resorted to its temple. The priests in consequence of it had hymns composed in almost all languages. It is said that the female attendants could imitate the speech of various people; and were well versed in the histories of foreign parts, and of ancient times. (v. Hom. h. in Apoll.) I. 264.

DELPHI.

The people were of old called Lycorians; and the summit of Parnassus, Lycorea. Near it was a town of the same name; both sacred to the god of light. I. 79. The situation of Delphi seems to have been determined on account of a mighty chasm in the hill; and Apollo is said to have chosen it for an oracular shrine, on account of the effluvia which from thence proceeded.

Ut vidit Pæan vastos telluris hiatus
Divinam spirare fidem, ventosque loquaces
Exhalare solum, sacris se condidit antris,
Incubuitque solo: vates ibi factus Apollo.

Lucan. L. 5. v. 82.

Here also was the temple of the Muses, which stood close upon a recking stream. But what rendered Delphi more remarkable, and more revered, was the Corycian cave, which lay between that hill and mount Parnassus. Pausanias (l. 10.) thus speaks of it; *ἀντρον Κωρυκίον σπηλαιῶν, ὡν εἶδον, θεας ἀξίον μαλίστα*. I. 219.

DERCETUS,

And Dercetis of the Greeks, came from *Κηλος*, and *Gatus*; and compounded *Atargatis*, and *Atargatus*. *Macrobius* makes *Atargatis*, the mother of the gods, like *Gaia*, *Rhea*, and *Cybele*. That this emblem related to the Ark, is manifest from its being represented as a sacred receptacle, wherein the gods were inclosed. The Græcians, not knowing that their mythology arose from hieroglyphics, formed personages out of every circumstance. They supposed that *Semiramis* was the daughter of *Dercetus*; and that the latter was changed into a fish, as the former was into a pigeon. (*Ovid. Met. L. 4.*) These notions arose from the feminine emblems of the Ark, which were exhibited at *Ascalon*, *Azotus*, *Joppa*, and in the cities of *Syria*. *Diodor*, (*L. 2.*) thus represents her; *Θεα, ἣν ονομαζουσιν οἱ Συροὶ Δερκέλουν*,—το μὲν πρόσωπον ἔχει γυναικὸς, το δὲ ἄλλο σῶμα πᾶν ἰχθύος. He adds that she was esteemed the same as *Venus*, or *Cupris*. (v. *Lucian. de Suria dea.*) II. 312.

DEUCALION,

Phoroneus, *Apis*, *Inachus*, *Zeuth*, *Prometheus*, were all one person: and with that person commenced the Gentile history, 'not of Greece only, but of the world. II. 268.

We are assured by *Philo* (*de præm. et pœna.*) that *Deucalion* was *Noah*. *Ἕλληνες μὲν Δευκαλιῶνα, Χαλδαῖοι δὲ ΝΩΕ ἐπονομαζουσιν, ἐφ' οὗ τον μέγαν κάτακλυσμον, σενεβη γενεσθαι*. That *Deucalion* was unduly adjudged by the people of *Thessaly* to their country solely, may be proved from his name occurring in different parts of the world. II. 212.

DEUS LUNUS.

The Mneuis, or as the Dorians express it Mneuas, is a contraction of Men-Neuas, the Lunar god Neuas, the same as Noas, or Noah. The Mneuis, and Apis, were both dedicated to Osiris (Noah) who among other titles had that of Helius: but they related more to him under the character of the Deus Lunus, and from hence the Mneuis was denominated. Under this character the Egyptians did not refer to the planet, but to a person; and to the machine, in which he had been preserved: the same, which was stiled Rhea and Damater. II. 422.

The same deity was often masculine and feminine; what was Dea Luna in one country, was Deus Lunus in another. I. 39.

DI, DIO, DIS, DUS,

Common names for the deity; analogous to Deus, and Θεός of other nations. The Sun was called Arez in the east, and compounded Dis-Arez, and Dus-Arez; which signifies Deus Sol. Hesych. says, Δουσαρην τον Διονυσον Ναβαλαιοι (καλουσιν) ως Ισι-θωρος. There was a high mountain or promontory in Arabia, denominated from this deity; analogous to which there was one in Thrace, which had its name from Duforus, or the god of light, Orus, Δους, Dous, is the same as Deus. I. 38.

DIVI POTES,

So were the Cabiri particularly stiled. Hi, quos Augurum libri scriptos habent sic, Divi Potes, sunt pro illis, qui in Samothrace Θεοι δυναῖοι. (Varro de ling. Lat. l. 4.) II. 463.

DIANA,

DIANA.

She was called Saronia; and by the Persians was named Sar-Ait. I. 75. She was stiled πολυπλοιας, because the office was particularly ascribed to her of conducting colonies. 281. Many thought that Janus was the same as both Apollo and Diana; the same also as Helius, and with good reason. II. 264. Diana is a compound of De Iana, and signifies the goddess Jāna; hence with the prefix was formed Diana, the same, I imagine, as Dione. 342.

DIESPATER,

The god of day. Macrob. Saturn. L. 1. Cretenses *Δια την ἡμέραν* vocant. The word Dies of the Latins was of the same original. I. 309. n.

DIOMEDES.

The rites of Dionusus Hippius were carried into Thrace, where the horses of Diomedes were said to have been fed with human flesh. Abderus, the founder of Abdera, is supposed to have been a victim to these animals. (v. Scymnus Chius. Geogr. Vet. V. 2.) These horses, *ξενόφθοι*, which fed upon the flesh of strangers, were the priests of Hippha, and of Dionusus, stiled Hippius, or more properly Hippius. They seem to have resided in an island, and probably in the Thracian Chersonese: which they denominated Diu-Medes, or the island of the Egyptian deity Medes. II. 34.

DIONE,

Was sometimes looked upon as the mother of Venus; at other times as the goddess herself, stiled Dione, and Venus Dionæa. She was said to have been the mother of Niobe, and under the name of Pleione, was esteemed the mother of the Peleïades, who form the constellation, so auspicious to mariners.

ners. She had joint rites with Zeuth or Jupiter at Dodona; where the Dove was said to have given out oracles. Adione, Idione, Dione, Hermione, Pleione are all compounded of Ione, and relate to doves. II. 316. Dione is a compound of Ad, or Ada, Ione. 340.

DIONUSUS.

In Arcadia; near the eruption of the river Erasinus, was a mountain, clothed with beautiful trees, and sacred to Dionusus. It was called Chaon, *the place of the Sun*; for Dionusus was of old esteemed the same as Osiris, the Sun, I. 106. Apollo, Bacchus, Dionusus, are all three the same; each of them the Sun. 308.

He was a great traveller, a founder of cities and a lawgiver; he taught men to plant the vine, and other salutary arts. He had many attendants; among whom were the Tityri, Satyri, Thyades, and Amazons. The whole of his history is very inconsistent in respect both to time and place. Writers therefore have tried to remedy this by introducing different people of the same name. Hence he is multiplied into as many personages as Hercules. According to the Græcian mythology, he is represented as twice born; and to have had two fathers, and two mothers. He was also exposed in an Ark, and wonderfully preserved. As his rites came originally from Chaldea, and the land of Ur, he is in consequence of it often stiled Πυργγενής, and Πυρισπορος. The Indians gave the same account of Dionusus, as the Egyptians did of Osiris,

We must consider the account given of Dionusus, as the history of the Dionusians. This is twofold. Part relates to their rites and religion; in which the great events of the infant world, and the preservation of mankind in general, were recorded. In the other

other part, which contains the expeditions and conquests of this personage, are enumerated the various colonies of the people, who were denominated from him. They were the same as the Osirians and Herculeans; all of one family, though under different appellations.

Many places claimed his birth; and many shewed the spot of his interment. For the Græcians, whereyer they met with a grot or a cavern sacred to him, took it for granted that he was born there; and wherever he had a Taphos, or high altar, supposed that he was buried there. The same also is observable in the history of all the gods. II. 77.

The name of Dionusus relates not to Noos, *mens*, but to Nufos, Noah; being a compound of Dios-Nufos, for so his name was properly expressed.

274.

Semele, the mother of Dionusus, was called Thyone; by which was certainly meant *the Ione*, or Dove. The poet, from hence stiled Dionusus Thyoneus. This is analogous to the former, and signifies *the Ioneus*, the god of the *Jonah*, or Dove. He was also called *ῥας*, as Zeus was stiled Ομῆριος; both which terms signify the deity of rain. The priestess of the god had hence the name of Hyas, and also Thyas. Thyas signifies *The Hyas*: Thyades, *The Hyades*. Why Dionusus had this title, and why at his mysteries and orgies they echoed the terms Hyas Atis; or as the Greeks expressed it *ῥας Ατῆς*, the lord of *showers*, need not be explained. The constellation of the Hyades was a watry sign, and supposed to have been a memorial of some personages, who are represented as the nurses of Dionusus. They were the daughters of Oceanus and Melitta, and resided once at Nufa. It is said of them, that they had a renewal of life. 340. Dionusus also himself was supposed to have been twice born; and thence was stiled διφυης. Sometimes

times the intermediate state is taken into the account; and he is represented as having experienced three different lives :

Οργιον, ἀρρήτιον, τριφυες, κρυφιον Διος ερνος.

Κικλῆσκα Διονυσον, εριβρομον, ευασπρα,

Πρωτογονον, διφυη, τριγονον. Orphic. H. 51—29.

His last birth was from Hippa, certainly the Ark, at which time nature herself was renewed. 410. Athenæus (l. 15.) tells us, that the person, whom the Greeks invoked after supper by the title of Zeus Σώτηρ, was no other than Dionusus. And he adds, what points out the person more particularly, that he was stiled not only the saviour, but τον και των Ομβρων αρχηγον. 406.

The most ancient priests of Dionusus were called Satri and Tituri, from Sat-Ur, and Tit-Ur: the former were so named from the object, the latter from the place of their worship. Tit-Ur, *μαςος ἡλίου*; the name of those high altars, where the rites of Orus were celebrated. The Tituri were properly Titurians; the Satri, *Σαῦροι*, Satrians. II. 265.

DIONUSIA,

An Ark, or Ship, was made use of as a sacred emblem in the rites of Isis and Osiris. The like custom prevailed in the Dionusia, and at the festivals of other deities. II. 284.

DIU,

Sometimes, but sparingly, occurs for an Island; and is generally by the Greeks changed into *Δια*, *Dia*. The island *Ναξος*, was called *Dia*. (Schol. in Theocr. Idyl. 2. v. 45.) It is still common in the Arabian Gulf, and in India; and is often expressed Dive, and Diva; as in Laodive, Serandive, Maldiv. Before Goa is an island called *Diu κατ' ἐξοχην*. I. 95.

I. 95. and n. The Greeks not knowing that Diu in the east signified an island, out of Diu-Socotra in the Red-Sea, formed the island of Dioscorides : from Diu-Ador, or Adorus, they made an island Diodorus. The island Socotra they sometimes called the island of Socrates. I. 169. n.

DODONA.

As the Dove was esteemed the interpreter of the will of the deity ; the priests and soothsayers were stiled Iōnah, or Doves. And as Theba in Egypt was originally the temple of the Ark, we must look for priests of this denomination in a sanctuary of that name ; accordingly we find that there were persons in this place called Iōnah ; which the Greeks rendered Πελισαι and Τρηωνες.

It is said, that some of this order carried the rites of Theba, or the Ark, to Libya : and that others brought them to Dodona in Epirus ; where Deucalion is supposed to have settled ; and where was the most ancient oracular temple of Greece. It was founded by Cuthites, who were stiled Ellopians, Pierians, Cadmians. They brought with them the memorials of the Dove, and the Ark ; and the whole history of the Deluge, from the Thebais of Egypt. The women, who officiated in these temples, were, from the nature of their department, called Πελισαι, and Πελισαδες ; which the Latins rendered Columbæ. See Silius Ital. L. 3. v. 678, who says, that they originally came from Theba.

Pausanias mentions, that the Peleïades were the most ancient prophetesses at Dodona in Chaonia, even antecedent to the celebrated Phæmonoe. He says that they were women : and the first oracle, which they exhibited, seems to relate to the re-establishment of Zeuth, and the restoration of the earth to its pristine state.

Ζεὺς ἦν, Ζεὺς ἐστὶ, Ζεὺς ἐσσεῖται ὡ μεγαλὲ Ζεὺ.
Γὰ καρπούς ανίει, διο κληζέει μήτερα γαίαν.

Servius in Virg. *Æn.* L. 3. v. 466. takes notice of the Doves at Theba: but, as it was usual with the ancients to form personages out of every obsolete term, he makes Theba a woman; and supposes her to have been the daughter of the deity, who gave her two prophetic Doves for a present. One of these, it is said, flew away to Dodona. But Herodotus, l. 2. c. 54. gives the best account of this oracle. He relates the Græcian history of it; and that which he received from the people of Egypt, who explain very satisfactorily the story of these black Doves. *εφασαν οἱ ἱερεῖς τοῦ Θεβαίου Διός, δύο γυναικας ἱρηῖας ἐκ Θεβῶν ἐξαχθῆναι ὑπὸ Φοινικῶν καὶ τὴν μὲν αὐτῶν πωθεσθαι εἰς Λιβύην πρηθεῖσαν, τὴν δὲ εἰς τοὺς Ἕλληνας. ταύτας δὲ τὰς γυναικας εἶναι τὰς ἰδρυσάμενας τὰ μαντήια πρώτας ἐν τοῖσι ἐρρημενοῖσι ἐθνεσιν.* II. 286.

DORIANS.

The more simple the terms, the more ancient and genuine we may for the most part esteem them: and in the language of the Dorians we may perceive more terms relative to the true etymology of the country, and those rendered more similar to the ancient mode of expression, than are elsewhere to be found. We must therefore, in all etymological inquiries, have recourse to the Doric manner of pronunciation, to obtain the truth. They came into Greece, or Hellotia, under the name of Adorians; and from their simplicity of manners, and their little intercourse with foreigners, they preserved much of their ancient tongue. For this there may be another additional reason obtained from Herodotus, L. 6. c. 53. who says, *φαινοίασθαι αὐτοῖς οἱ τῶν Δωριέων ἡγεμόνες Αἰγυπτίους ἰθαγενεῖς.* The ancient hymns, sung in the Prutancia all over Greece,

Greece, were Doric : so sacred was their dialect esteemed. I. 112.

As every colony, which went abroad, took to themselves some sacred title, from their particular mode of worship; one family of the Hellenes styled themselves accordingly Dorians. They were so named from the deity Adorus, who by a common aphæresis was expressed 'Dorus. The country, when they arrived, was inhabited by a people of a different race; whom they termed, as they did all nations in contradistinction to themselves, *Βαρβαροι*. With these original inhabitants they had many conflicts; of which we may see some traces in the history of the Heraclidæ. For the Dorians were the same as the Herculeans; and did not settle in Greece only; but in many parts of the world, whither the Amonians in general betook themselves.

Pausanias imagines that the Dorians were comparatively of late date: yet he shews, from many evidences in different parts of his antiquities, that they were high in the mythic age: and informs us of one curious particular, that all the ancient hymns of Greece in every province were in the dialect of this people. (L. 2. p. 199.) From hence I should infer, in opposition to this learned antiquary, that they were as ancient as any branch of their family; that their language was the true Hellenic; and that it was once universally spoken. Their history is not to be confined to Greece; for they were to be found in Phenicia, Caria, Crete, and Hetruria. They forced themselves into Laconia, and Messenia; in the latter of which provinces the Dorian language was retained in the greatest purity: and from their history are to be obtained more ancient terms than can be elsewhere collected.

We learn from almost every writer upon the subject, that the Dorians, like their brethren the

M

Iönim,

Iönim, were not the first occupiers of Greece. They were colonies from Egypt: and Herodotus (L. 6. c. 53, 54.) speaks of all the heads and leaders of this people as coming directly from thence. He takes his epocha from the supposed arrival of Perseus and Danaë: and says, that all the principal persons of the Dorian family upwards were in a direct line from Egypt. But it was not Perseus, nor Iön, nor Dorus, who came into Greece: but a race of people, styled Iönians, Dorians, and Peresians. These were the Αἰγυπῖοι θαλασσινοί; but who came originally from Babylonia and Chaldea, which countries in aftertimes were included under the general name of Assyria.

When these colonies settled in Greece, they distinguished themselves by various titles. Some were called Caucones; and were so denominated from their temple Cau-Con, Ædes Herculis, five Domus Dei. They resided about Messenia, near the river Minyas, and the city Aren.

Others were called Leleges, and were a people of great antiquity. They were supposed to have been conducted by one Lelex, who by Pausanias is mentioned as the first king in Laconia; and said to have come from Egypt. (L. 3. p. 203. L. 1. p. 95.) There was a remarkable passage in Hesiod, which is taken notice of by Strabo (L. 7. p. 496.) concerning these Leleges. They were some of that chosen family, whom Jupiter is said in his great wisdom to have preserved, out of a particular regard to that man of the sea, Deucalion.

Τους ῥα πολε Κρονίδης Ζεὺς, ἀφθίγα μῆδεα εἰδώς,
Λεκίους ἐκ γαίης ἄλιφ' ὥρε Δευκαλιωνί.

The Iönim are sometimes spoken of under the name of Atlantians; who were the descendants of Atlas, the great astronomer, and general benefactor. (v. Diod. Sic. L. 3. p. 194.)

Some of them were styled Myrmidones; particularly those who settled in Æmonia, or Theffaly. They were the same as the Hellenes, and Achivi. (v. Plin. L. 4. c. 7. Hom. Il. 6. v. 684.) They first settled about the cities Iäolcus, and Arcne; and they had a tradition of their being descended from one Myrmidon, a king of the country. This term was not only a proper name, but also signified an ant or pismire; (Hesych.) which gave occasion to much fable. It was by the ancient Dorians expressed Murmedon. Now Mur, Mar, Mor, however varied, signified of old the Sea: and Mur-Medon denotes Maris Dominum. It is a title, which relates to the person, who was said to have first constructed a ship, and to have escaped the waters. He was the same as Deucalion.

The Myrmidons are sometimes represented as the children of Æacus: and are said to have first inhabited the island of Ægina. It is mentioned of this personage, that having lost all his people by a public calamity, he requested of Jupiter, that the ants of the island might become men, which was granted. Who Æacus was may be learnt from his character. He is represented as a person of great justice; and for that reason to have been made judge of the infernal world: he is said to have collected people together; to have humanized them; to have enacted laws; and to have first established civil polity. (Sch. in Pind. Nem. Od. 3. v. 21.) This is precisely the same character, as was given to Uranus, Atlas, Osiris, Dionusus, Saturnus, Phoroneus, Janus: all which are titles of the same person, by whom the world was renewed, and from whom law and equity were derived. III. 385. v. *Pelasgi*.

DORSANES.

This name is an abridgment of Ador-San, or Ador-Sanes, that is Ador-Sol, *the lord of light*. It was a title conferred on Ham; and also upon others of his family, who, collectively, were called the Baalim. I. 35.

DRACO.

His laws in the thirty ninth Olympiad were certainly the most ancient writing, to which we can securely appeal. I. 152.

DRAGON.

We often read of virgins, who were exposed to Dragons, and sea-monsters; and of Dragons, which laid waste whole provinces, till they were encountered and slain by some person of prowess. This relates to women, who were immured in towers by the sea-side; and to Banditti, who got possession of these places, from whence they infested the adjacent country. These Dragons are represented as sleepless; because in such places there were commonly lamps burning, and a watch maintained. In those set apart for religious service, there was a fire, which never went out. What were stiled the eyes of the Dragon, were windows in the upper part of the building, through which the fire appeared. I. 433.

The Dragon said to be slain by Jason, was of the dimensions of a Trireme; by which must be meant that it was of the shape of a ship in general: for there were then no Triremes; indeed all these Dragons were really Dracontia; where, among other rites, the worship of the Serpent was instituted. II. 221.

DURA,

DURA,

And Amphipolis, cities upon the Euphrates in Mesopotamia, were both called of old Oropus. The people were addicted to Serpent-worship. II. 165.

DYN DAMENA.

As she, Cybele, and Rhea, were no other than feminine titles of the Lunar deity, called Mon, and Moon, we shall find a correspondence in the histories of those personages. Diodorus, (l. 3.) according to the custom of the Greeks, supposes Dindyma to have been the mother of Dindymene and Cybele, and the wife of Maon: which, though an idle distribution of persons, yet shews, that some relation subsisted between the terms. II. 447.

E.

EAGLE.

IT was one of the insignia of Egypt; and was particularly sacred to the Sun. It was called Ait, or *Aílos*. And Homer alludes to the original meaning of the word, when he terms the Eagle *Aílos aithwv*. I. 19.

EANUS.

This, according to Cornificius (Macrob. Sat. L. i. c. 9.) was properly the name of Janus; and, as he would insinuate, from *eo, I go*: but Eanus was undoubtedly the same as *Oívas* of the Greeks, and the *Jónas* of the eastern nations; by which was signified the Dove. II. 260.

EARTH,

Partition of. After Moses has described the preservation of Noah and his family, and their descent from the Ark, he gives a short history of the Patriarch. (Gen. ix.) He afterwards proceeds to shew how the reparation of mankind was effected in that family, and how they multiplied upon the earth. When they were greatly increased, he gives a list of their generations, and describes them with great accuracy upon their separating, according to their places of destination. (Gen. x.) And this distribution was by the immediate appointment of God. (Deut. xxxii. Acts xvii.)

The Greeks had some traditions of this partition of the earth, which they supposed to have been by lot, and between Jupiter, Neptune, and Pluto. Callim. H. in Jov. v. 61.

Φαίλο παλον Κρονιδῆσι δια τριχα δωμάλα νειμαι.

Homer Il. O. v. 187.

Τρεις γαρ τ' εκ Κρονου ειμεν αδελφοι, ους τεκε Ρειη—
Τριχθα δε παίλα δε δασαι, εκασος δ' εμπορε τιμης.

See also Plato in Critia. V. 3. p. 109.

At the distribution of families, and the allotment of the different regions upon earth, the house of Shem stood first, and was particularly regarded. The children of Shem were Elam and Ashur, Arphaxad, Lud, and Aram. Their places of destination seem to have been not far removed from the region of descent, which was the place of separation. They in general had Asia for their lot, as Japhet had Europe, and Ham the large continent of Africa. And in Asia, the portion of Elam was to the east of the river Tigris, towards the mouth of it, which country, by the Gentile writers, was styled

styled Elymaïs: and opposite to him, on the western side, was Ashur. In like manner, above Ashur, upon the same river was Aram, who possessed the countries called Aram and Aramea: and opposite to him was Arphaxad, who in aftertimes was called Arbaches and Arbaces, and his country Arphacitis. Lud probably retired to Lydia, and bordered upon the sons of Japhet, who were possessed of some regions in Asia Minor. This was the original disposition of these families.

During the residence of mankind in the parts adjoining to the place where the Ark rested, we may imagine, that there was a season of great happiness. They for a long time lived under the mild rule of the great Patriarch, before laws were enacted or penalties known. When they multiplied, and were become very numerous, it pleased God to allot to the various families different regions, to which they were to retire: and they accordingly, in the days of Peleg, did remove, and betake themselves to their different departments. But the sons of Chus would not obey. They went off under the conduct of the arch-rebel Nimrod; and seem to have been for a long time in a roving state; but at last they arrived at the plains of Shinar. These they found occupied by Assur and his sons; for he had been placed there by divine appointment: but they ejected him, and seized upon his dominions; which they immediately fortified with cities, and laid the foundation of a great monarchy. Their leader is often mentioned by the Gentile writers, who call him Belus. He was a person of great impiety; who finding, that the earth had been divided among the sons of men by a divine decree, thought proper to counteract the ordinance of God, and to make a different distribution. This is often alluded to in the Ethnic writers: and Abydenus (Euseb. P. E. L. 9. p. 457.) particularly mentions,

tions, that Belus appointed to the people their place of habitation. Dionysius (v. 1173.) refers to this Belus and his associates, when he is speaking of the deities, who were the ancestors of the Indo-Cuthites.

————— ἐκληρωσαντο δ' ἑκάσῳ
Μοῖραν εἶεν πόλεις, καὶ ἡγεροῖο βαθείης.

This is the beginning of that period, which, upon account of the rebellion then first known, was by the Greek writers alluded to under the title of Σκυθισμός. This ejection of Assur seems to shew, that these transactions were after the general migration; for he was in possession of the province allotted to him, till he was ejected by this lawless people. III. 13.

See more upon this important subject, p. 261, of Observations and Inquiries relating to various parts of Ancient History.

ECHETUS

Was a title of Apollo, rendered by the Greeks more commonly Ἐκαῖος, as if it came from the word ἑκας. King Echetus was a priest of Orus, and Osiris. Homer (Od. Σ. v. 83.) calls him ἐροῖων δηλήμονα πάντων, from his cruelty to strangers. II. 49.

EDESSA.

So was Adefa called by the Greeks. It was the name of one of the chief, and most ancient cities in Syria, said to have been built by Nimrod. It was undoubtedly the work of some of his brotherhood, the sons of Chus; who introduced there the rites of fire, and the worship of the Sun. I. 26. Adefa is the proper name, from Hades, the god of light. This city was also from its worship stiled Ur, Urhoc and Urchoë, which last was probably the name of the temple: Ori domus, vel templum; Solis Ædes. I. 208.

EDOMITES.

The true Phenicians were the sons of Esau, who was called Edom: and they settled first at mount Seir; and upon the Red Sea, which received its name from them. Both Phœnic and Edom signify *red*; which the Greeks changed to Erythrus, a word of the same meaning. There are continual allusions in Scripture to their power, wisdom and experience. (Obed. 8, 9. Jer. xlix. 7. Isaiah lxiii. 1. Zech. ix. 2.) They were very rich and powerful, carried on an extensive commerce, and engrossed all the trade of the east. This people in process of time got possession of Tyre and Sidon, and the adjacent country; which from them was called Phenicia: but how early they settled here is uncertain. They sent out many colonies: and traces of them are to be found, as far as Gades and Tartessus. (v. Herodot. L. 7. c. 89. Dionys. *Περην.* v. 905.) Those, who settled at Gades and the remoter parts of Spain, carried thither many memorials of their original country; particularly the name of Edom, by translation Erythra, which they conferred upon that part where they inhabited, and especially upon an island, Erythia, mentioned by Pliny. (Nat. H. L. 4. c. 22.) Solinus, c. 26. calls it Erythra. The original Phenicians therefore were the people of Edom; who lived near the Arabians and Amalekites, and intermarried with their families, and are often confounded with them. They seem to have carried their knowledge with them, wherever they settled. Thus the Carthaginians are represented as a knowing and politic people. It is remarkable, that their chief city Carthage was originally called Bosra, the name of the capital of Edom. Their language also was a dialect of the Hebrew: and the above city is said by Philistus (Euseb. Chron. Can. p. 31.) to have been

been built by Efor, to whom he subjoins one Carchedon of Tyre.

Possibly Spain might receive the name of Iberia from them; who, when they settled in the parts particularly so called, were distinguished by their most ancient family name Ebræi. The original name of the river Iberus seems to have been Ebor, called at present Ebro. They settled in many parts of this country, but chiefly near Gades; and it is observable, that here was the principal seat of the Iberi. (v. Steph. Byz. Dion. Περὶ πηγ. v. 282.) The Iberians therefore appear to have been the same nation as the Erythreans or Edomites; who came from Tyre, and were generally mentioned by the name of Phenicians, yet they lost not their original gentile name from Heber; but were at times termed Eberi, or Iberi, according to the Greek manner of expressing it. The chief city of this country is at this day called Eborā; and is near the ancient Gades. So wide did this active people extend themselves; and they were for ages very powerful; till by degrees they were weakened in every part, and insensibly sunk into oblivion. In the time of the Greeks, the Arabians were in possession of Edom, the original country of the Phenicians, and they retain it to this day. Hence it is that they have been mentioned as coming from Phenicia; and sometimes called Phenicians. Such misnomers are very common in the writings of both Greeks and Romans. Observ. 222.

EES,

Rendered As, and Is, like ~~EN~~ of the Hebrews, related to light, and fire. I. 26. It is often compounded with El, and Il. Hence many places denominated Alefia, Elyfa, Eleufa, Halefus, Elyfus, Eleufis; by apocope Las, Lafa, Læfa, Lafaia; also Lisse, Lissus, Lissia. And sometimes reversed; instead

instead of El Ees, Ees El; hence places named Azilis, Azila, Afyla, contracted Zelis, Zela, Zeleia, Zelitis; also Sele, Sela, Sala, Salis, Sillas, Silis, Soli. All these places were founded, or denominated by people of the Amonian worship. I. 28. Hence also *Ασυλον*, Asylum. From El-Ees came Elis, Elissa, Eleufis, Eleufinia sacra, Elyfium, Elyfii campi in Egypt and elsewhere. 32. n. Ees was one of the titles of the Sun.

EES-AIN

Is the reverse of Ain-Ees, or Hanes. I. 53.

EGBATANA

In Media. Here was an eruption of fire. I. 202.

EGNATIA,

The name of a town in Italy, which seems to have been of the same purport as Hanes: for Hanes was sometimes expressed with a guttural, Hagnes; from whence came *Ignis* of the Romans. In Arcadia near mount Lyceus was a sacred fountain; into which one of the nymphs, who nursed Jupiter, was supposed to have been changed. It was called Hagnon, the same as Ain-On, *the fount of the Sun*. From Ain of the Amonians, expressed Agn, came the *Ἄγνος* of the Greeks, which signified any thing pure and clean. Hence was derived *Ἀγνείον, ᾠηγαίον Ἀγνείον, καθαρὸν Ἀγνῆ, καθαρά*. Hesych. Pausanias (L. 8. p. 678.) styles the fountain Hagno: but it was originally Hagnon, *the fountain of the Sun*. The town Egnatia stood in campis Salentinii, and at this day is called Anazo, and Anazzo. It was so named from the rites of Fire which were here practised. Reperitur apud auctores in Salentino oppido Egnatiâ, imposito ligno in saxum quoddam ibi sacram protinus flammam existere.

existere. Pliny, l. 2. c. 110. From hence undoubtedly came also the name of Salentum, which is a compound of Sal-En, *Solis fons*; and arose from this sacred Fire to which the Salentini pretended. They were Amonians, who settled here, and who came last from Crete. (Strabo. l. 6. p. 430.) The ancient Salentini worshiped the Sun under the title of Man-zan, or Man-zana: by which is meant Menes, Sol. (Festus in v. Octobris.) I. 202.

EGG.

In many hieroglyphical descriptions, the Dove, Oinas, was represented as hovering over the *Mundane Egg*, which was exposed to the fury of Typhon. This doubtless was an emblem of the Ark; whence proceeded that benign person, the preacher of righteousness, who brought mankind to a more mild kind of life. Dicitur et Euphratis fluvio Ovum piscis Columbam assedisse dies plurimos, et exclusisse Deam benignam et misericordem hominibus ad vitam bonam. Lucius Ampel. in lib. ad Macrinum. The Ark rested upon mount Baris in Armenia, the Ararat of Moses; and in this country are the fountains of the Euphrates.

An Egg, as it contains the elements of life, was thought no improper emblem of the Ark, in which were preserved the rudiments of the future world. Hence in the Dionusiaca, and in other mysteries, one part of the nocturnal ceremony consisted in the consecration of an Egg. By this, as we are informed by Porphyry, was signified the world. This world was Noah, and his family; even all mankind, inclosed and preserved in the Ark. The το Ορφικον Ωον, και το Πλάτωνος Ωον, were undoubtedly of the same purport. It seems to have been a favourite symbol, very ancient, and adopted among many nations. It was said by the Persians of Oromasdes, that he formed mankind, and inclosed them

them in an Egg. The Syrians (v. Arnobius, l. i.) used to speak of their ancestors, the gods, as the progeny of Eggs. Helladius Besantinous (ap. Photium. p. 1594.) takes notice of one Oan, who was represented as a just man; who lived at the renewal of time, and was supposed to have proceeded *εκ του Πρωτογονου Ωου*. This very person is thus addressed; Orphic. Hymn. 5.

*Πρωτογονον καλεω διφρη, μεγαν, αιθεροπλαγκτον,
ΩΟΓΕΝΗ, χρυσειαισιν αγαλλομενον πτερυγεσσιν.*

II. 319.

In the temple of the Dioscouri in Laconia there was suspended a large hieroglyphical Egg. This Egg was sometimes attributed to Leda, and sometimes to Nemesis the deity of justice. This Egg the poets supposed to have been hatched by Leda: and the *Διοσκούροι* were produced. At other times a Serpent was described around it; either as an emblem of that Providence, by which mankind was preserved; or else to signify a renewal of life from a state of death: as the serpent, by casting his skin, seems to renew life. By the bursting of the Egg was denoted the opening of the Ark; and the disclosing to light whatever was within contained.

II. 360.

EGYPT

Was one of the most ancient and extensive kingdoms: it seems to have been respectable from the beginning; and the most early accounts bear witness to its eminence and power. The first inhabitants seem to have settled in the upper parts, near the Thebais: but they soon got possession of the whole. They were esteemed a very wise and learned people: (Acts vii. 22.) they were very powerful and populous: and there are said to have been in the days of Amasis thirty thousand cities in
Egypt.

Egypt. But it was doomed to a fatal change. It was to become *a base kingdom*, (Ezekiel xxix. 14, 15.—xxx. 13.) and for above two thousand years it has been *the basest of kingdoms*: neither in all that vast interval of time has there been once *a prince* of that nation.

The antiquity of this kingdom may be seen by its founders Ham and Mizraim; by whose names the country was of old called, nor are they obliterated at this day. Plutarch (de Is. et Os.) tells us that the priests of Egypt in the mysteries of Isis called their country Chemia. Hesychius terms it Hermochemia, as its ancient name. Stephanus gives it the name of Misore or Mysora. In respect to its extent; the Greeks describe it under three large and principal divisions, which comprehend Lower Egypt, Upper Egypt, and a third which was uppermost of all; which extended to Philæ and Syene. These were termed ἡ κατώ, ἡ μέση, and ἡ ἀνωτάτη χώρα. Delta, situated among the branches of the Nile, was esteemed the lowest of all. How Egypt was situated and bounded, we are very clearly informed by Leo Africanus: *Ægyptus, clarissima regio, ab occidente desertis Barca, Lybia, ac Numidiæ clauditur; ab oriente desertis, quæ Ægypto et Mari Rubro interjacent.* The whole extent of this country from N. to S. was computed to be about six hundred miles: and consisted of three principal divisions, subdivided into smaller provinces, called by the Greeks Νομοί, by the natives Tabir. Of these there were reckoned thirty-six.

The river that waters the whole country is the Nile; which is single for some hundred of miles downwards, running in one direction. When it arrives at the extremity of Lower Egypt, called Delta, where stood the city Cercafora; it is divided into very considerable branches, which inclose all the country below, and never unite again. They
are

are called the Canobic and Pelusiac branches. The river still however keeps on its course downward; having a supply of water sufficient to fill the Sebennitic channel, which forms one of the most considerable mouths of the Nile. (Herodot. L. 2. c. 17.) As long as the Nile ran in a single channel, which was about four hundred miles, it was inhabited both on the Arabian and Libyan side; having all the way a ridge of mountains to the east and to the west, which were a security to the natives. A few miles below Memphis, just where Lower Egypt commenced, the mountains (or as Herodotus speaks *the mountain*) of Arabia ceased: reaching no farther downward to the north, though eastward they extended to the Red Sea.

The provinces of Delta generally referred to *Arabia*, were within the precincts of the Nile, and in the best of Egypt. These were the provinces of Arabia (the same as Phacusa, q. v.) Bubastus and Heliopolis. These were all contiguous to each other, and towards the summit of Lower Egypt.

Of these three provinces, the most remarkable was that of Heliopolis, whose capital was likewise so called. (There was another city of the same name to the east of the Nile in *Arabia*.) Here was the city On (of the Scriptures, the same with Heliopolis) so famous for its temple and religious rites; whose inhabitants are reported to have been the wisest of the Egyptians. The temple is said to have been very magnificent: and its original name was Ain Shems, or Shemesh, *the fountain of the Sun*: from whence the whole province received its name, being called at different periods Ain, Aven, and On.

Bubastus was to the east of this, and likewise a noted province, separated from the former by the great Sebennitic branch, and from *Arabia* by the Pelusiac.

Pelufiac. This also was renowned for its magnificent temple, which was dedicated to the goddess Besheh or Beshet, the *Ἀφροδίτη αἰγυπία*, or Diana agrestis of the Greeks and Romans. This nome and the chief city of it are the Phibeseth (q. v.) of the Scriptures : and they are often mentioned in conjunction with On or Heliopolis, which was next in situation. Observ. 100.

The third great province was the nome of Arabia; so called, not because it was in *Arabia*, which it was not, but from the Arabian shepherds, who had formerly settled in these parts, and held them for many years. The true Arabian nome was nothing more than the land of Goshen, called by the *Seventy* Γοσσην τῆς Αραβίας. Egypt had been in subjection to a threefold race of kings: the Me-stræi, who were undoubtedly the genuine descendants of Mizraim, who first gave name to the country, the traces of which are not yet effaced; Al Cahira, and, indeed, the whole of Egypt being called Mezré to this day. The Auritæ, who were the Arabian shepherds, and their kings; these reigned here a considerable time, maintaining themselves by force; till, after many struggles, they were finally expelled by the natives. Lastly, the Egyptian kings.

The Auritæ were called by the Greeks and Romans Arabians: but their true name was Cushman or Cuseans; the same which they gave to the province where they settled, which was *the best of the land*; and was situated, within the Delta, at the extreme and highest part of Lower Egypt.

To this place the children of Israel succeeded, after it had been abandoned by its former inhabitants; but at what interval of time is uncertain. Josephus, out of a desire to aggrandize his own nation, supposes that the Shepherds who bore rule in Egypt were his ancestors; and that hence arose the

the hatred that the Egyptians bore to them. For this reason he makes no difference between the twofold race of shepherds, which Manetho, even as he quotes him, sufficiently distinguishes. The first were the Cuseans and their *Pastor* kings, who held the country in bondage: the others were the Israelitish shepherds, who succeeded to the first, and were themselves held in bondage. *Ibid.* 140.

EGYPTIANS.

They were of a collateral line with the people of Canaan; for the father of the Mizraim and the Canaanites were brothers. Josephus calls the country of Egypt *Mestra*. *Ant. Jud. L. 1. c. 6. l. 7.* As it was the land of Ham, who, as the Sun, was stiled Ait, it also was called Ait, rendered by the Greeks *Asia*. As the heart in the body may be esteemed what the Sun is in his system, the source of heat and life, it was therefore called Ait, which word having these two senses was the reason why they made a heart over a vase of burning incense, an emblem of their country. 19. The principal rites in Egypt were confessedly for a person lost, and for a time consigned to darkness, who was at last found. This was Osiris. Hence those exclamations at the feasts of Isis; *Ευρηκαμεν Ευρηκαμεν*. See a curious account of this in Plutarch. *Is. et Osiris. V. 1.* the ultimate to which which we can apply is Egypt. To this country we must look up for the original of those much mistaken people, the Ionim, Arkitæ, and Argonauts. II. 333. 508.

The native Egyptians seldom left their country, but by force. This necessity however did occur; for Egypt at times underwent great revolutions. It was likewise in some parts inhabited by people of a different cast; particularly by the sons of Chus. 150.

Every sacred animal in Egypt was distinguished by some title of the deity. I. 78. The Egyptians had many subordinate deities, which they esteemed so many emanations, *απορροιαί*, from their chief god. These derivatives they called fountains, and supposed them to be derived from the Sun; whom they looked upon as the source of all things. I. 52. They were of all nations the most extravagant in their grief. 303. They were refined in their superstition, above all nations in the world; and conferred the names and titles of their deities upon vegetables, and animals of every species; and not only upon these, but also on the parts of the human body; and the very passions of the mind. Whatever they deemed salutary, or of great value, they distinguished by the title of sacred, and consecrated to some god. 333.

They had many emblematical personages, set off with heads of various animals, to represent particular virtues, and affections; as well as to denote the various attributes of their gods. 331. They esteemed a renewal of life, a second state of childhood. II. 327. The Egyptian priests seem to have been denominated from their complexion Crows, or Ravens. Hence Strabo. L. 17. says, that upon Alexander's expedition to the temple of Ammon, he was conducted by two Crows; Curtius, L. 4. c. 7. says, that a good number went out to meet him. These Crows, like the black Doves, were certainly the priests of the place. 291.

EIRAS.

The Rainbow and the Dove were certainly depicted together in hieroglyphics. What the Greeks called Iris seems to have been expressed *Eiras* by the Egyptians; and was a favourite name among that people. The two female attendants upon Cleopatra, who supported her in her last moments,

were

were named Eiras and Charmion, which may be interpreted the Rainbow, and Dove. II. 346. Columba, *Οιδας*, a Syris dicta est Charmion, vel Charmiona. Bochart. Hieroz. pars 2da. L. 1. c. 1.

EL, AL, HA, ELI,

Was the name of the true God; but by the Zabians was transferred to the Sun: whence the Greeks borrowed their *Ἥλιος*, and *Ἡελιος*.

ELES, OF EESEL,

Was an ancient title of Mithras and Osiris in the east, the same as Sol, the Sun. I. 31.

EL, ELION,

Were titles, by which the people of Canaan distinguished their chief deity. El was a title given to Cronus. Elion is a compound of Eli-On, both titles of the Sun: hence the former is often joined with Aur, and Orus. Elorus, and Alorus, were names both of persons and places. It is sometimes combined with Cham; hence Camillus, &c. The deity El was particularly invoked by the eastern nations, when they made an attack. They used to cry El-El, and Al-Al; now changed to Allah. I. 13. *Ελελεν, επιφωνημα πολεμικον.*

EL-APHAS,

Was one of the titles of the Sun, Sol Deus Ignis. This El-aphas the Greeks rendered *Ελαφος*, and supposed it to relate to a deer; and the title El-Apha-Baal, given by the Amonians to the chief deity, was changed to *Ελαφηβολος*, a term of quite different import. El-aphas, and El-apha-baal, related to the god Osiris; the deity of light; and there were sacred liba made at his temple, called *Ελαφοι*. I. 298.

HAIBATOS,

A favourite term with Homer and other poets, though they knew not the purport of it, and uniformly joined with Petra. It is an Amonian compound of Eli-Bat, Solis domus, vel templum.

Ηλιβασι πειραι. The Greeks derived Ηλιβασις from βασις, *descendo*; hence the idle story of the Petra falling from the Sun. I. 288.

ELIS COELA,

Was the most sacred part of Greece; especially the regions of Olympia, Cauconia, and Azania. It was denominatcd Elis from Ηλ, the Sun; and what the Greeks rendered Κοιλη, of old meant *Heavenly*. Hence Homer (Il. B. v. 615.) peculiarly stiles it Ηλιδα διαν, *Elis the sacred*. I. 111.

ELIZABETH,

Or temple of Eliza. It was a Canzanitish name, the same as Elisa, Eleusa, Elasa of Greece and other countries. It was a compound of El-Ees, and related to the god of light. It was made a feminine in after-times, and was a name assumed by women of the country stiled Phenicia, as well as by those of Carthage. Hence Dido has this as a secondary appellation; and mention is made by the Poet of Dii morientis Elizæ, though it was properly the name of a deity. Elisa, quamdiu Carthago invicta fuit, pro dea culta est. Justin. L. 18. c. 6. The worship of Elisa was carried to Carthage from Canaan and Syria; in these parts she was first worshiped; and her temple from that worship was called Eliza-Beth. I. 55.

ELLOPIA.

Solinus, c. 17. says, Carystos aquas calentes habet, quas Ellopias vocant. (See Pliny, L. 4. c. 12.)

c. 12.) Carystos is Car-yustus, the deity of fire, to whom all hot fountains were sacred. Ellopia is a compound of El-Ope, Sol Python, another name of the same deity. I. 229.

EL-UC, EL-UC-OR, EL-UC-AON,

Were all titles of the Sun; which terms were all softened by the Greeks into *Λυκος*, *Λυκοπευς*, *Λυκαων*. As this last personage was the same as El-Uc, *Λυκος*; it was fabled of him, that he was turned into a Wolf. The cause of this absurd notion arose from hence: every sacred animal in Egypt was distinguished by some title of the deity. But the Greeks never considered whether the term was to be taken in its primary, or in its secondary acceptation: whence they referred the history to an animal, when it related to the god, from whom the animal was denominated. I. 78.

ELYSIAN PLAIN,

Near the Catacombs in Egypt, stood upon the foul Charonian canal. I. 29.

EMESA,

Is a compound of Ham-Ees: the natives are said by Festus Avienus (*Descr. Orbis*. v. 1083.) to have been devoted to the Sun.

Denique flammicommo devoti pectora Soli
Vitam agitant —————. I. 208.

ENCHELIAE,

A town in Illyria. Here Cadmus with his wife Hermione are said to have been changed to a Serpent of stone. Lucan (l. 3. 187.) speaks of the name as of great antiquity. It undoubtedly was of long standing; and a term from the Amonian language.

language. It is the place of En-Chel, by which is signified the fountain of heaven, similar to Hanez, Anorus, Anopus in other parts. The temple was an Ophite Petra; which terms induced people to believe, that there were in these temples Serpents petrified. II. 172.

ENDOR.

The woman at Endor, who had a familiar spirit, is called **אוב**, Oub, or Ob; and it is interpreted Pythonissa. The place, where she resided, seems to have been named from the worship there instituted: for Endor is compounded of En-Ador, and signifies Fons Pythonis, the fountain of light, the oracle of the god Ador. This oracle was probably founded by the Canaanites; and had never been totally suppressed. I. 49.

ERECH.

The Arkite rites were of high antiquity; and though they began very soon in Egypt, yet they seem to have been of still earlier date among the people of Babylon and Chaldea. Perhaps they commenced in the ancient city Erech which was built by Nimrod. It was called by the Greeks Erecca, and Aracca. The name Arca seems to be a contraction of Arecca; and Arcas, Argos, Arguz were perhaps the same term with different terminations.

The deity of Erech was the original Erectheus. The Chaldeans expressed it Erech-Thoth, analogous to Pirom-Thoth, or Prometheus; and by it they denoted the Arkite god. The Græcians took this personage to themselves, and supposed him to have reigned in Attica. But Solon, when he came to Egypt, found that he had been known there long before. [*καὶ τὸν Ερεχθεα λεγουσι τὸ γένος Αἰγυπτίου εἶναι.* Diod. Sic. L. i. I. 183.] Zeus by **Εὔκρονον**

phron is stiled Erechtheus; v. 158. It was also a title of Poseidon; and the Athenians worshiped him as the deity of the sea.

Erichthonius was the same personage, whom Minerva was supposed to have inclosed in an Ark. (Pausan. L. 1. See Ovid. Met. L. 2.) The word seems to be compounded of Erech, the Arkite title, and Thon, or Thonius, an oriental term, and probably had the same meaning as γηγενης. Erechtheus likewise had the title of γηγενης. There were two cities called Erech, at no great distance from each other. The natives took care to distinguish them. The one they stiled And-Erech, the other Ard-Erech, the Anderica and Arderica of Herodotus. (l. 6.) Fiery pools were near both.

Erech (the same as Barsippa) was particularly famous for weaving. Hence the spider for its curious webb was stiled Arachana, contracted Arachna. And the poets fabled that this insect was once a virgin, who, for skill in weaving, vied with the goddess of wisdom. Ovid makes her to have been of Lydia, but other writers stile her Babylonica. The poet Nonnus speaks of Erech by the name of Arachne, and mentions the manufactures, for which it was so famed: but represents it as a Persian city, and near the Tigris;

Και ποτε ποικίλα πέπλα, τα περ παρα Τίγριδος ὕδωρ
Νημαῖι λεπτάλεω τεχνησαῖο Περσὶς Αραχνη.

There were in Babylonia canals of communication, which led from the Euphrates to the Tigris: so that the cities situated upon them might be referred to either river. What the poet means by stiling Arachne, which was of Babylonia, Persian, may be known from his giving the same title to the Euphrates, upon which river the city was properly situated; and from whence he mentions these valuable commodities to have been sent abroad.

Νηρεὺς μὲν ταδὲ δῶρα πολὺ ῥοπα' δῶκε δὲ κούρη
Περσικός Εὐφροῆς πελιδναῖδ' αἰματ' Ἀραχνῆς.

II. 519.

ERIDANUS.

This river betrays its original in its name; for it has no relation to the Celtic language; but is apparently of Egyptian or Canaanitish etymology. This is manifest from the terms, of which it is made up: for it is compounded of *Ur-Adon*, five *Orus* *Adonis*; and was sacred to the god of that name, The river simply, and out of composition was *Adon*, or *Adonis*. And it is to be observed, that this is the name of one of the principal rivers in Canaan. It is said that the *Eridanus* was so called first by *Pherecydes Syrus*: and that this etymology is true, may in great measure be proved from the *Scholias*t upon *Aratus*. (p. 48.) He shews that the name was of Egyptian original, at least consonant to the language of Egypt; for it was the same as the Nile. It is certain, that it occurred in the ancient sphere of Egypt, from whence the Greeks received it. The great effusion of water in the celestial sphere, which *Aratus* says was the Nile, is still called *Eridanus*: and as the name was of oriental original, the purport of it must be looked for among the people of those parts. I. 376,

EROS.

The Greeks out of *Eiras* formed *Eros*, a god of Love; whom they annexed to *Venus*, and made her son. And finding that the bow was his symbol, instead of the *Iris*, they gave him a material bow, with the addition of a quiver and arrows. Being furnished with these implements of mischief he was supposed to be the bane of the world. This was different from his original character. He is stiled by *Plato* (*Sympos.*) *Μεγας θεος*, a mighty god; and

it is said *Ερως μεγιστον αγαθον ημιν αλσιον ειναι*. The bows of Apollo, and Diana, were probably formed from the same originals,

Moses informs us (Gen. ix.) that the bow in the clouds was instituted as the token of a covenant, which God was pleased to make with man. To this covenant Hesiod (Theog. v. 780.) alludes, and calls it the great oath. In all probability Iris and Eros were originally the same term; and related to the Divine Love exhibited in the display of the bow, which it pleased God to make a test of his covenant with man. But a difference arose in time; and the former was appropriated to the rainbow; and of the latter was formed a boyish deity: by which means it was made to vary from its original purport. There was a particular kind of chaplet, familiar among the Greeks; and composed, *ex παντων ανθων*. It was called Eros: undoubtedly from having all the variety of colours, which are conspicuous in the Iris. This beautiful phenomenon in the heavens was by the Egyptians stiled Thamuz, and seems to have signified, *The Wonder*. The Greeks expressed it *Θαυμας*; and from hence were derived *θαυμαζω*, *θαυμασιος*, *θαυμαρος*. This *Θαυμας* they did not immediately appropriate to the bow, but supposed them to be two personages, and *Θαυμας* the parent. Homer l. A. 27. thus speaks;

———*Ιρισιν σοικολες, αδε Κρονιων
Εν νεφελῃ σπριξε, Τερας Μεροπων ανθρωπων,*

and l. P. 547.

*Ηδτε πορφυρεν Ιριν θνητοισι ταυσσα
Ζευς εξ ουρανοθεν Τερας εμμεναι.*———

After the descent from the Ark, the first wonderful occurrence was the bow in the clouds, and the covenant,

covenant, of which it was made an emblem. To this purpose there seems to be a verse of Parmenides, quoted by Plutarch (Amator.)

Πρωτόν μιν Ερώτα Θεων μήλιζέτο πάντων.

At this season another æra began: the earth was supposed to be renewed; and time to return to a second infancy. They therefore formed an emblem of a child with the rainbow, to denote this renovation in the world; and called him Eros, or Divine Love. But however like a child he might be expressed, the more early mythologists esteemed him the most ancient of the gods.

Πρεσβύτατον τε, και αυτίειλη, πολυμήνιν Ερώτα

Orphic. Argon. v. 422.

Phædrus in Plato (Sympos.) says, *μεγας Θεος ο Ερως, και ΘΑΥΜΑΣΤΟΣ* — *εν πρεσβυτάτοις των Θεων*. Plato here in the term *θαυματος* has an eye to the ancient Amonian name Thaumaz, and Thamuz.

Eros is made by some the son of Cronus; by others, of Zephyrus; and again by others, of Venus, or the Dove. Which variety of notions arose from the different manner of expressing, and also of interpreting, the ancient hieroglyphics. Eros, who was first the wonderful phænomenon, seems sometimes to be spoken of as Phanes, who was also called Dionusus. (Orphic. Fragm. ap. Macrob. Sat. L. i. c. 18.) Among other titles he was stiled Maneros, which signified Lunus Cupido. Under this character the Egyptians revered a person who seems to have been the same as Thamas, or Thamuz: and his rites were attended with lamentations and dirges. They esteemed him a disciple of the muses, a great husbandman, and the inventor of the plough. (See Plut. Is. et Osir.) II. 343.

ERYX,

In Sicily, was proply Erech. Upon the mount was a celebrated temple of Venus. Doves were here held as sacred, as they were either in Palestine, or Syria. There were two days of the year set apart in this place for festivals, called *Avaywya*, and *Kalaywya*; at which times Venus was supposed to depart over sea, and after a season to return. There were also sacred Pigeons, which then took their flight from the island but one of them was observed upon the ninth day to come back from the sea, and to fly to the shrine of the goddess. This was upon the festival of the *Kalaywya*. Upon this day it is said that there were great rejoicings. On what account can we imagine this veneration for the bird was kept up, and this celebrity to have been instituted, but for memorial of the Dove sent out of the Ark, and its return from the deep to Noah? The history is recorded upon the ancient coins of Eryx; which have on one side the head of Janus Bifrons, on the other the sacred Dove. II. 319. 527.

ERYTHREANS

Was another title, by which the Cuthites were distinguished: and the places, where they resided, received it from them. We are apt to confine the name of the Erythrean sea to the Red sea, or Sinus Arabicus; but that was only an inlet, and a part of the whole. The Cuthite Erythreans, who settled near Median, upon the Saus Elanitis, conferred this name upon that gulf but the Persian sea was also denominated in the same manner, and was indeed the original Erythrean sea.

Those of this family who settled in India, conferred this name upon the great Indic ocean.

People

People of this family founded many places westward, which were called Erhra, in Ionia, Libya, Cyprus, Ætolia, and Bœot. There were Erythreans about Tartessus: Cdes. itself was called Erythia; a small variation for Erythria. (Pliny, N. H. L. 4. p. 230.) Here lived the *Σουδῆες Αἰθιοπες* of Dionysius (v. 53.) under which character the Cuthites are particularly denoted.

In short the Cuthites, Ethiopians, and Erythreans were the same peop: and they had a still more general name of *Συνοία* III. 185.

ESORUS. SORUS.

Under these titles the city was worshiped in Syria, Sicily, and Carthag I. 28.

ESTA ANCASTA.

Hence come the term *Æstas, Æstus, Æstuo*, *Αἴς*, *Ἐστία*, *Ἐστιαζου*. I. 62.

ESTACHAR, ISTACHAR,

Is the place or temple of Esta, or Ista. That the term originally relat to fire, we have the authority of Petavius. in Epiphanium, p. 42.) Herbert, therefore, with great propriety supposes the building to have been the temple of Anais, or Anais, (Travels, p. 139) who was the same as Hanes, as well as Hcia, Procopius (Persica, L. 1. c. 24.) speaking of the Persians, says expressly, that it was the very same which in after-times the Romans worshiped, and called the fire of Hestia, or Vesta. Hye renders the term after Kæmpfer, Ista: but it was more commonly expressed Esta, or Asta. I:26. Istachar then was a name given to the grand Fireion in Chusistan from the deity there worshipd. A mistake in Maximus Tyrius (Dissert. 8.) may be hence corrected. He says,

και Σουσι Περσαι πυρ, ριφερουσις αυτη την πυρος τροφη,
 επιλεγουσις, Πυρ, δισπομαισθις; O *Fire, come, and feed:*
 It should be, Ω Πυρ, δποια, Έσις; O *mighty Lord of*
Fire, Hestius. I. 228,

ESTES, STES, ASTUS,

All are variations of the same term, and equally relate to fire. II. 463.

HΘΙΟΣ.

Ait and Aith were terms not only of high honour but of endearment. Vnus in Apollonius Rhodius (L. 3. v. 52.) calls Jun, and Minerva, by way of respect, Ηθσαι. Menæus says to his brother Agamemnon (Il. K. v. 17.) Τιφθ' ούτως, Ηθσαι, κορυσσεται; and (Ψ. v. 94.) ἵπτε μοι, Ηθει κεφαλη, δειρ' αλληλουθας, are the words of Achilles to the shade of his lost Patroclus. Ηθαι, in the original acceptation, as a title, signified Solaris, Divinus, Splendidus; but in a secondary sense it denoted any thing holy, good, and praise-worthy. From this ancient term were derived the ηθ; and ηθικα of the Greeks. I. 21.

ETHIION.

Ovid, though his whole poem be a fable, yet copies the modes of those countries, of which he treats. Speaking therefore of an Ethiopian, he introduces him by the name of Eth-Amon, but softened by him into Ehemon. (Metam. L. 5. 162.)

———— instabant pæte sinistra
 Chaonius Molpeus, dextra Nabathæus Ehemon.

So Virg. Æn. L. 10. 126.

———— comites

———— comites Sargdonis ambo,
Et clarus Ethemon Lyci comitantur ab alta,
 Or, *Clarus et Ethemon.*——. 22.

ETHIOPIANS,

Were descended from Chs, who was their great ancestor. I. 104.

The worship of the Serpnt began among them; and they were from thence enominated Ethiopians, and Aithopians, which the Greeks rendered Αἰθιοπες. It was a name which they cd not receive from their complexion, as has been ommonly surmised; for the branch of Phut, and tē Lubim, were probably of a deeper die; but they were so called from Ath-Ope, and Ath-Opis, the gd, which they worshiped. (See Pliny, L. 6.) 481.

ETYMOLOGY;

Eustathius upon Dionysius has laid down a rule, which should be carefull remembered: Εἰ βαρβαρον το ονομα, ου χρη ζῆαν ἑλληνικην εὐμολογίαν αὐτου. This is a plain and goldn rule, posterior indeed to Aristotle, Plato, and ower Greek writers; which however common sense might have led them to have anticipated, and tchave followed: but it was not in their nature. Eustathius who gave the advice was a Greek, and could not for his life abide by it. It is true that Scrates is made to say something very like it. (Plto in Cratylo.) Εἰπω. γαρ, ὅτι πολλὰ οἱ Ἕλληνες ονομαζα, ἄλλως τε καὶ οἱ ὑπο τοῖς βαρβαροῖς οἰκουσίς παρα τῶν βαρβαρῶν ἐληφασι—αἱ τις ζῆλοι ταύτα κατὰ τὴν ἑλληνικὴν φωνὴν, ὡς εὐκόλως κείσαι, ἀλλὰ μὴ κατ' ἐκείνην, ἐξ ἧς τὸ οἶμα τυγχάνει οἶν, οἰσθα ὅτι ἀποροῖαν. Who would think, when Plato attributed to Socrates this knowlege, that he would make him continually act in contradiction to it? Or that other writers, when his plain truth was acknowledged, should deviate so shamefully?

Some

Some necessary Rules and Observations in respect to Etymological inquiries; and for the better understanding the Mythology of Greece.

1. We must never deduce the etymology of an Egyptian, or Oriental term from the Greek language. Eustath. *supra*.

2. We should recur to the Doric mode of expression, as being nearest to the original.

3. All terms of relation between the deities are to be disregarded.

4. We must have recourse to the oblique cases, especially in nouns imparasyllabic, when we have an ancient term transmitted to us either from the Greeks or Romans. The nominative in both languages, is often abridged: so that from the genitive, or from the possessive, the original term is to be deduced. This will be found to obtain even in common names. e. g. *Mentis*, and not *Mens*, was the true nominative of *mentis*, *menti*, *mentem*.

Istic est de sole sumptus ignis, isque mentis est.

Ap. Ennii fragm.

5. All the common departments of the deities are to be set aside, as inconsistent, and idle.

6. Observe that people of old were stiled the Children of the god, whom they worshiped; hence they were at last thought to have been his real offspring: and that the Priests were represented as foster-fathers to the deity, before whom they ministered; and Priestesses were stiled *τιθῆναι*, or nurses.

7. Obs. that Colonies always went out under the patronage and title of some deity; that this conducting god was in aftertimes supposed to have been the real leader. That therefore the whole merit of a transaction was imputed to this deity solely; who was represented under the character, e. g. of *Perseus*, *Dionusus*, or *Hercules*; but that,
if,

if, instead of one person, we put a people, the history will be found consonant to truth.

8. As the Græcians made themselves principals in many great occurrences, which were of another country, we must look abroad for the original, both of their rites and mythology; and apply to the nations, from whence they were derived. Their original was foreign; and ingrafted upon the history of the country where they settled. This is of great consequence, and repeatedly to be considered.

9. One great mistake also too frequently prevails among people, who deal in these researches, which must be carefully avoided. We should never make use of a language, which is modern, or comparatively modern, to deduce the etymology of ancient, and primitive terms.

10. It has been the custom of those writers, who have been versed in the Oriental languages, to deduce their etymologies from roots; which are often some portion of a verb. But the names of places and of persons are generally an assemblage of qualities, and titles. The terms were obvious, and in common use; taken from some well known characteristics. Those, who imposed such names, never thought of a root: and probably did not know the purport of the term. I. 129—175. v. Græcians. Hebrew.

EVA.

Clemens Alexandrinus says (and Epiphanius says the same) that this term signified a Serpent, if pronounced with a proper aspirate. There were places of this name in Arcadia, Argolis, and Macedonia. And a mountain called Eva, or Evan, near the city Messene, noticed by Pausanias. (l. 3.) I. 487.

Some think that the invocation, Eva, Eva, related to the great Mother of Mankind, who was deceived

deceived by a Serpent: but I should think, that Eva was the same as Eph, Ephra, Opha, which the Greeks rendered Οφίς, Ophis, and by it denoted a Serpent. I. 474.

EUBOEÆ.

The worship of the Serpent began among the sons of Chus. They brought these rites into Greece; and called the island where they first established them Ellopiæ, Solis Serpentis insula. It was the same as Eubœa, a name of the like purport, in which island was a region named Æthiopia. Eubœa is properly Oub-Aia; and signifies the Serpent island. I. 479.

EUDOXUS.

Until he had been in Egypt, the Græcians did not know the space of which the true year consisted. I. 167.

EUMOLPIDÆ.

Diodorus Siculus (l. 1.) says, that the priests at Athens so stiled, came from Egypt. I. 186.

EUROPA.

Under the character of Europa may be understood people stiled Europeans from their worship of the Serpent. Europa (the same as Rhea, and Astarte) was a deity: and the name is a compound of Eur-Ope, analogous to Canope, Canophis, and Cnuphis of Egypt; and signifies Orus Pytho. It is rendered by the Greeks as a feminine, upon supposition that it was the name of a woman; but it related properly to a country; and we find many places of the like etymology in Media, Syria, and Babylonia: which were expressed in the masculine
 O Europus,

Europus, and Oropus. The same also is observable in Greece. II. 163.

EUROPUS,

Is the same as Oropus, and signifies Orus Pytho. Ops, Opis, Opus, Opas, all signify a Serpent. Zeus was the same as Orus, and Osiris: hence stiled Europus, and Europas; which Homer has converted to *Eυροπας*, and accordingly stiles Jupiter *Eυροπα Ζευς*. II. 179. n.

EURUNOME.

Under this name Dercetus was worshiped by the Phigalians in Arcadia. Her statue was of great antiquity; and represented a woman as far as the middle, but from thence had the figure of a fish. She had a chain of gold, and was denominated by the natives Eurunome Diana: which Euronome is represented as the most ancient of the female divinities, and the wife of Ophion. II. 314.

F.

FABA ÆGYPTIACA.

MOST of the Aquatics of the Nile were esteemed sacred: among these was this Faba. It was a species of bean, stiled Colocasia; and was revered on account of its shape. The common bean is particularly like the Navis biprora, or sacred ship of Isis. The Faba Ægyptiaca had the same appearance; and this perhaps was the reason why Pythagoras abstained from beans; for his whole system seems to have been borrowed from Egypt. It was undoubtedly on account of this resemblance, that it was also called Cuamon, and Cibotium, from Cibotus, Κιβώτος, *a boat*. Some suppose it to have been a species of Ciborium; of whose fruit they made cups to drink. Athenæus, L. II. p. 477. Καὶ ταχὺ αὐτὴ τὰ λεγόμενα σκυφία διὰ τὸ εἰς τοὺς συνεχθαι, ὡς τὰ Αἰγυπτία Κιβωρία. II. 399.

FANUM.

From Ph' Hanes, the fountain of light was derived Phanes of Egypt; also φαίνω, φανεις, φανερος: and from Ph'ain on, Fanum. I. 124.

FATHERS.

Almost all the Fathers, and many other learned men, suppose the gods of the heathen to have been deified mortals, who were worshiped in the countries where they died. It was also the opinion of the heathen themselves; the very people, by whom

these gods were honoured: yet still it is a mistake. For these *ταφοι* were not tombs, but *λοφοι μαγειρικῆς*, conical mounds of earth; on which in the first ages offerings were made by fire. Hence *τυφω* signified *to make a smoke*, such as arose from incense upon these Tapha, or mounds. (*See more under Taph.*)

In respect to the Fathers, the whole of their argument turns upon this point, the concessions of the Gentiles. The more early writers of the church were not making a strict chronological inquiry: but were labouring to convert the heathen. They therefore argue with them upon their own principles; and confute them upon their own testimony. It matters not whether the notion that these supposed deities had been mortals were true: the Fathers very fairly make use of it. They avail themselves of these concessions; and prove from them the absurdity of the gentile worship, and the inconsistency of their opinions. I. 454.

FERENTUM

Was Fer-En, Ignis, vel Solis fons. And here was a sacred fountain, whose waters were stiled Aquæ Ferentinæ,—cui numen, etiam, et divinus cultus tributus fuit. Cluver. Ital. L. 2. Here was a grove equally sacred; where the ancient Latines used to hold their chief assemblies. As this grand meeting used to be in a place denominated from fire, it was the cause of those councils being called Feriæ Latinæ. I. 191.

FERONIA,

The name of a goddess, and of the city denominated from her. It may be deduced from Fer-On, Ignis dei Solis: for the worship of the Sun, and the rites of fire were here practised. One custom remained even to the time of Augustus, that of the priests walking barefoot over burning coals. (Strab. L. 5.)

L. 5.) The town stood at the bottom of mount Soraëte, sacred to Apollo: and the priests were stiled Hirpi. The temple is said to have been founded on account of a pestilential vapour, which arose from a cavern: and to which some Shepherds were conducted by (*Λυκος*) a wolf. I. 190.

FOUNTAINS.

The ancient Cuthites, and the Persians after them, had a great veneration for Fountains, and streams. Which also prevailed among other nations, so as to have been at one time almost universal. If rivers were attended with any nitrous, or saline quality, or with any fiery eruption, they were adjudged to be still more sacred; and ever distinguished with some title of the deity. I. 192. It was an universal notion, that a divine energy proceeded from the effluvia; and that the persons, who resided in their vicinity, were gifted with a prophetic quality. Fountains of this nature, from the divine influence with which they were supposed to abound, were by the Amonians stiled Ain Omphc. I. 276.

FURIES.

Nonnus (l. 44.) says, *Περσεφονη θωπήξεν Ερινυνας*. The notion of which Furies arose from the cruelties practised in the Prutaneia alluded to. They were called by the Latines *Furiæ*; and were originally only the priests of fire; but were at last ranked among the hellish tormentors. II. 41.

G.

GAU and GO,

EXPRESSED *Cau*, *Ca*, and *Co*, signifies a house, or temple; also a cave or hollow, near which the temple of the deity was founded. Some nations used it in a more extended sense; and by it denoted a town, or village, and any habitation at large. It is found in this acceptation among the ancient Celtæ, and Germans, as we learn from Cluverius. Germ. Antiq. L. I. c. 13.—Hinc Brisgaw, Wormesgaw, Zurichgow, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegaw, Westergow, Oostergow. I. 97—117.

GAUGAMELA

Was not the house of a camel, οἶκος Καμηλου, as Plutarch (Vit. Alex.) and Strabo (l. 16.) would persuade us: but it was the house and temple of Cam-El, the deity of the country. This title was brought from Chaldea to Egypt; and from thence to Greece, Hetruria, and other regions. It was the same place with Arbelâ. I. 99.

GAUZANITIS,

A region so named from a city Gauzan, the Gofan of the scriptures. Strabo (l. 16.) calls it Χαζνη, Cha-Zene, and places it near Adiabene. Gauzan, or Go-zan, is literally the house of the Sun. Goshen, or Goshian, like Gauzan in Mesopotamia,

potamia, signifies the temple of the Sun: hence it was rendered by the Greeks Heliopolis. Artapanus, as we learn from Eusebius, expresses it *Καισάν*. Go-Shan, Gau-Zan, Caifan, Cazena, all denote a place sacred to the Sun. I. 104.

GAZA,

A city in Palestine; it was named both Iöna, and Minoa: the latter of which names it was said to have received from Ion of Argos. (Steph. Byzant.) II. 506.

GENTILE.

All the mysteries of the Gentile world seem to have been memorials of the Deluge; and of the events, which immediately succeeded. They consisted for the most part of a melancholy process; and were celebrated by night with torches in commemoration of the state of darkness, in which the Patriarch and his family had been involved. The first thing at these awful meetings was to offer an oath of secrecy to all, who were to be initiated; after which they proceeded to the ceremonies. These began with a description of Chaos; by which was signified some memorial of the Deluge. Chaos was certainly the same as *Βυθος*, the great abyss. Of the rites above-mentioned we have an account in the Orphic Argonautica. V. 11, &c,

—————Μεῖλα δ' ὄρχια Μυσαῖς,
 Ἀρχαίου μιν πρῶτα Χάους ἀμεγάρτου ἀναγκῆν,
 Καὶ Κρόνον, ὃς ἐλοχεύσεν ἀπερροισίν υἱ' ὀλκοῖς
 Αἰθερά, καὶ δίφῳ περιώπεια κυδρον Ἐρώτα.

The poet adds afterwards, that Eros had the name of Phanes, because he was the first remarkable object which appeared to the eye of man, in consequence of this great event. Noah is spoken of as a man of justice; and this part of his character

is continually alluded to by the mythologists, whenever they treat of his history. The author of the poem above, among many sacred rites, to which he had been witness, mentions the orgies of Justice, or the Just person; and those of Arkite Athene, which were celebrated by night :

Οργία Πραξιδίκης καὶ Ἀρείνης νυκτὸς Ἀθηνῆς. v. 31.

by Ἀρείνη Ἀθηνῆ was meant Arkite Providence; in other words Divine Wisdom, by which the world was preserved. In these mysteries, after the people had for a long time bewailed the loss of a particular person, he was at last supposed to be restored to life. Upon this the priest used to address the people in these memorable terms, " Comfort yourselves, all ye, who have been partakers of the mysteries of the deity thus preserved: for we shall now enjoy some respite from our labours." To these were added the following remarkable words: " I have escaped a sad calamity; and my lot is greatly mended." At such times there seems to have been an invocation made by the people to the Dove, Iönah; which was probably introduced to their view; Ἰὼ Μακάριε, Λαμπροδηγορὸς; *Hail to the Dove, the Restorer of Light.* II. 331.

ΓΕΡΗΝΙΟΣ,

An Amonian term; applied by Homer to Nestor. It signifies a princely, and venerable person. I. 47.

ΓΕΡΑΙΣΤΟΣ,

The Cyclopians were undoubtedly a part of the people called Academians, who resided in Attica; where they founded the Academia, and Ceramicus, and introduced human sacrifices. Hence we are informed, that the Athenians in the time of a plague sacrificed three Virgins, daughters of Hyacinthus,
at

at the tomb of Geræstus, the Cyclops. But Geræstus is not a person, but a place. Γεραιστος is a small variation for Ker-Astus; and signifies the temple of Astus, the god of fire. It was certainly the ancient name of the place, where these sacrifices were exhibited. And the Taphos was a Cyclopiian altar, upon which they were performed. I. 503.

GIB

Signifies an *Hill*. Gibeon was the hill of the Sun; said to be famous for its springs. Gibethon is a compound of Gib-Ethon, or Athon, titles of the same deity. I. 94.

GIWON.

In the island of Japan they have many symbolical representations, which plainly allude to the Ark. Among other instances is that of a particular deity called Giwon; who is also stiled Goso Tennoo, or the Ox-headed prince of heaven. (Kæmpfer's Japan.) II. 442.

GODS.

All the deities of Greece were αποσπασματα, or derivatives, formed from the titles of Amon, and Orus, the Sun. Many of them betray this in their secondary appellations; for Vulcan, Diana, &c. were called Apha, &c. I. 61. The blindness of the Greeks, in regard to their own theology and to that of the countries, from whence they borrowed, led them to misapply the terms which they had received, and to make a god out of every title. But however they may have separated, and distinguished them under different personages, they are all plainly resolvable into one deity, the Sun. The same is to be observed as to the gods of the Romans. 307. There was by no means originally that
diversity

diversity of gods, which is imagined, as Sir John Marsham has very justly observed. Chron. Canon. p. 32. Neque enim tanta πολυθεϊας Gentium, quanta fuit Deorum πολυωνυμια. 309.

Porphyry (ap. Euseb. P. E. L. 3.) acknowledged, that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one, and the same. Nobody had examined the theology of the ancients more deeply than Porphyry. He was a determined Pagan; and his evidence in this point is unexceptionable. 316.

GRÆCIANS.

The first inhabitants of the country, called afterwards Hellas, were the sons of Iavan; who seem to have degenerated very early, and to have become truly barbarous. Hence the best historians of Greece confess, that their ancestors were not the first inhabitants: but that it was before their arrival in the possession of a people, whom they stiled Βαρβαροι. The Helladians were colonies of another family; and introduced themselves somewhat later. They were of the race, which I term Amonian; and came from Egypt, and Syria: but originally from Babylonia. They came under various titles, all taken from the religion which they professed. As soon as the Amonians were settled, and incorporated with the natives, a long interval of darkness ensued. The very union produced a new language: at least the ancient Amonian became by degrees so modified, and changed, that the terms of science, and worship were no longer understood. Hence the titles of their gods were misapplied: and the whole of their theology grew more and more corrupted; so that very few traces of the original were to be discovered. In short, almost every term was misconstrued, and abused. This æra of darkness was of long duration: at last the Asiatic Greeks began

began to bestir themselves. They had a greater correspondence than the Helladians: and they were led to exert their talents from examples in Syria, Egypt, and other countries. The specimens which they exhibited of their genius were amazing: and have been justly esteemed a standard for elegance and nature. The Athenians were greatly affected with these examples. They awoke as it were out of a long and deep sleep: and as if they had been in the training of science for ages, their first efforts bordered upon perfection. In the space of a century, out of one little confined district, were produced a group of worthies, who at all times have been the wonder of the world. They did not however retrieve any lost annals: nor were any efforts made to dispel the cloud in which they were involved.

Among the various traditions handed down they did not consider, which really related to their country, and which had been introduced from other parts. Indeed they did not chuse to distinguish, but adopted all for their own; taking the merit of every ancient transaction to themselves. No people had a greater love for science; nor displayed a more refined taste in composition. Their study was ever to please, and to raise admiration. Hence they always aimed at the marvellous; which they dressed up in the most winning manner: at the same time that they betrayed a seeming veneration for antiquity. But their judgment was perverted: and this veneration was attended with little regard to truth. They had a high opinion of themselves and their country in general: and being persuaded that they sprang from the ground on which they stood; and that the Arcadians were older than the moon, they rested satisfied with this, and looked no farther. In short, they had no love for any thing genuine, no desire to be instructed.

Their

Their history could not be reformed but by an acknowledgement which their pride would not suffer them to make. They therefore devoted themselves to an idle theology: and there was nothing so contradictory and absurd, but was greedily admitted, if sanctioned by tradition. Even when the truth glared in their very faces, they turned from the light; and would not be undeceived. They went so far as to deem inquiry a crime; and thus precluded the only means, by which the truth could be obtained.

An idle zeal made them attribute to their forefathers the merit of many great performances to which they were utterly strangers. Wherever they got footing, or even a transient acquaintance, they in their descriptions accommodated every thing to their own preconceptions; and expressed all terms according to their own mode of writing, and pronunciation, that appearances might be in their favour. To this were added a thousand silly stories to support their pretended claim. In respect to foreign history, and geographical knowledge, the Greeks in general were very ignorant. (v. Strabo. L. 11. p. 774. L. 15. p. 1006.)

The ancient history and mythology of Greece was partly transmitted by the common traditions of the natives: and partly preserved in those original Doric hymns, which were universally sung in their Prutaneia and temples. These were in the ancient Amonian language; and were chanted by the Purcones, or priests of the Sun, and by the female Hierophants; of whom the chief upon record were Phaënnis, Phæmonoe, and Bæo. The last of these mentions Olen, as the inventor of verse, and the most ancient priest of Phœbus. These hymns grew, by length of time, obsolete; and scarce intelligible. They were however translated, or rather imitated by Homer, and others. Many of
the

the sacred terms could not be understood, nor interpreted; they were however retained with great reverence; and many which they did attempt to decipher, were misconstrued and misapplied. Upon this basis was the theology of Greece founded: from hence were the names of the gods taken: and various departments attributed to the several deities. Every poet had something different in his theogony; and every variety, however inconsistent, was admitted by the Greeks without the least hesitation. Such were the principles which gave birth to the mythology of the Græcians; from whence their ancient history was in great measure derived. As their traditions were obsolete, and filled with extraneous matter, it rendered it impossible for them to arrange properly the principal events of their country.

Another reason may be given for the obscurity in the Græcian history, even when letters had been introduced among them. They had a childish antipathy to every foreign language; and were equally prejudiced in favour of their own. This has passed unnoticed; yet was attended with the most fatal consequences. They were misled by the too great delicacy of their ear; and could not bear any term which appeared to them barbarous, and uncouth. On this account they either rejected foreign appellations; or so modelled and changed them, that they became in sound and meaning essentially different. They explained every thing by the language in use; without the least retrospect or allowance: and all names and titles from other countries were liable to the same rule. If the name was dissonant, and disagreeable to their ear, it was rejected as barbarous: but if it was at all similar in sound to any word in their language, they changed it to that word; though the name were of Syriac original, or introduced from Egypt,
or

or Babylonia. The purport of the term was by these means changed: and the history which depended upon it, either perverted, or effaced. I. 143.

The Græcians, who received their religion from Egypt, and the East, misconstrued every thing which was imported; and added largely to these absurdities. They adopted deities, to whose pretended attributes they were totally strangers; whose names they could neither articulate nor spell. They did not know how to arrange the elements, of which the words were composed. Hence it was, that Solon the Wise could not escape the bitter, but just, censure of the priest in Egypt, who accused both him, and the Græcians in general of the grossest puerility, and ignorance. Ω Σολων, Σωλων, Ἕλληνες εἴτε παῖδες αἰ, γέρον δὲ Ἕλλην οὐκ εἴσι, νεοὶ τε ψυχὰς ἀπάντες· οὐδεμίαν γὰρ ἐν ἑαυτοῖς ἐχέτε παλαιὰν δοξάν, οὐδὲ μαθήματα χρόνῳ πολλίον οὐδέν. (Cyril. contra Julian. p. 15. It is related somewhat differently in the Timæus of Plato.) The truth of this allegation may be proved both from the uncertainty, and inconsistency of the ancients in the accounts of their deities. Of this uncertainty Herodotus takes notice. (l. 2. c. 53.) Ἐνθεν δὲ ἐγενέσθ' ἕκαστος τῶν θένων, εἴτε δ' αἰ ἦσαν πάντες, ὅμοιοι τε τινες τὰ εἶδεα, οὐκ ἠπίστευσαν μέχρι οὐ πρώην τε καὶ χθές, ὥς εἰπεῖν λόγῳ. The evidence of Herodotus must be esteemed early; and his judgment valid. What can afford us a more sad account of the doubt and darkness, in which mankind was enveloped, than these words of the historian? How plainly does he shew the necessity of Divine interposition; and of Revelation in consequence of it? I. 306.

GROTTOS,

Formed by nature, or artificially produced, were in reality temples, and not tombs; and what have

have been supposed to be coffins, were cisterns for water which the Persians used in their nocturnal lustrations. I. 222.

ΓΡΥΠΕΣ.

Towers for augury were the repository of much treasure; and were often consecrated to the Ophite deity. The temple was called Kir-Upis, which the Greeks abridged to Γρυπες; and finding many of the Amonian temples in the north, with the device of a winged serpent upon the frontal, they gave this name to the hieroglyphic. Hence, perhaps, arose the notion of Γρυπες, or Gryphons; which, like certain Dragons, were supposed to be the guardians of treasure, and to never sleep. The real conservators of the treasure, were the priests. They kept up a perpetual fire, and an unextinguished light in the night. From Kir-Upis, the place of his residence, a priest was named Grupis; and from Kir-Uph-On, Gryphon. The Poets have represented the Grupes as of the serpentine kind; and supposed them to have been found in countries of the Arimaspians, Alazonians, Hyperboreans, and other the most northern regions, which the Amonians possessed. All the stories about Prometheus, Chimæra, Medusa, Pegasus, Hydra, as well as of the Grupes, or Gryphons, arose in great measure from the sacred devices upon the entablatures of temples. I. 446.

H.

HAGNON.

IN Arcadia, near mount Lyceus, was a sacred fountain so called; into which one of the nymphs, who nursed Jupiter, was supposed to have been changed. It is the same as Ain-On, the fountain of the Sun. I. 202.

HAM.

He was esteemed the Zeus of Greece, and Jupiter of Latium. From Egypt his name and worship was brought into Greece; as indeed were the names of almost all the deities there worshiped. I. 3. He being the Apollo of the east, was worshiped as the Sun; and was also called Sham and Shem. This has been the cause of much perplexity, and mistake: for by these means many of his posterity have been referred to a wrong line, and reputed the sons of Shem; the title of one brother not being distinguished from the real name of the other. 66. His posterity esteemed themselves of the Solar race. The chief oracle in the first ages was that of Ham, who was worshiped as the Sun, and stiled El, and Or; hence these oracles are in consequence called Amphi, Omphi, Alphi, Elphi, Orphi, Urphi. 88.

In the very ancient accounts of Greece Ham is called Iämus, and his priests Iämidæ. His oracle in consequence of this was stiled Iämphi, and Iämbi, which was the same term as Amphi. From Iämbi came the measure *Iam6os*, in which oracles of old were delivered. Ham among the Egyptians

was called Tithrambo, which is the same name as the Dithyrambus of Diodorus. *Μανθειον ην εν Ολυμπια, ου αρχηγος γεγονεν Ιαμος, τη δια εμπυρων μανθεια, η και μεχρι του νυν οι Ιαμιδαι χρωται.* Schol. in Pind. Olymp. Ode vi. *Ιαμος αρχηγος* was in reality the deity: his attendants the Iamidæ were persons of great power and repute. From the term Dithyrambus were derived the *Θριαμβος* of the Greeks and the *triumphus* of the Romans. 257.

He was the Hermes of the Egyptians, and his oracle was called Omphi, and when particularly spoken of as *the* oracle, it was expressed P'omphi, and P'ompi. The worship of Ham, or the Sun, as it was the most ancient, so it was the most universal of any in the world. It was at first the prevailing religion of Greece; and was propagated over all the sea coast of Europe: from whence it extended itself into the inland provinces. It was established in Gaul and Britain; and was the original religion of this island, which the Druids in aftertimes adopted. That it went high in the north is evident from Ausonius, who takes notice of its existing in his time. (Ode 4—10.) 284. Ham was also the same as Ptor and Ofiris. q. v.

HAMATH.

The people of Canaan and Syria paid a great reverence to the memory of Ham: hence we read of many places in those parts named Hamath, Amathus, Amathusia. There was an Hamath in Cyprus, by the Greeks expressed *Αμαθους*, of the same original. I. 22.

HANES,

Is derived from An-Ees; and was a title of the Sun. I. 57. 90. *Zeus* was worshiped under this title in Greece, and stiled *Zeus Αιησιος*. (v. Schol. in Apollon. Rhod. l. 2. v. 297. Strabo, L. 10. p. 700.

P

where

where read *Αἰνός* for *Αἰνός*.) This title sometimes occurs with the prefix *Ph'anes*. 199.

HAR, and HOR,

Signify a mountain; *oros* of the Greeks. I. 94. Har and Hara (rendered *Ἥρα* by the Ionians) were common titles, and particularly bestowed upon Juno, as Queen of heaven. And analogous to this Har-Mon, and Har-Monia, signify *Domina* vel *Regina Luna*. II. 447.

HARMONIA,

The daughter of Mars and Venus, whom Cadmus is said to have married. Bochart imagines that she had her name from mount Hermon: but she seems to have been an emblem of nature, and the fostering nurse of all things. She is from hence stiled by Nonnus, *παῖρρος Ἄρμονιζ*. And when Venus is represented in the allegory as making her a visit, she is said to go *εἰς δόμον Ἄρμονιαις παρμήτορος*. In some of the Orphic verses she is not only represented as a deity, but as the light of the world.

Ἄρμονιη, κοσμοιο φρεσφορε, καὶ σοφε Δαιμον.

Harmonia was supposed to have been a personage, from whom all knowledge was derived. On this account the books of science were called *κυβειαις Ἀρμονίας*, the books of Harmonia, as well as the books of Hermes. These were four in number, of which Nonnus (l. 12.) gives a curious account, and says, that they contained matter of wonderful antiquity. The first of them is said to have been coeval with the world.

*Πρῶτην κυβειν σπᾶπεν ἀερμονος ἥλικα κοσμου,
Εἰν ἐνὶ πανίᾳ φερευσαν, ὅσα σκηπλουχος Οφίων
Ἡυσεν.*

From

From hence we find, that Harmon, or Harmonia, was a deity, to whom the first writing is ascribed. The same is said of Hermes. The invention is also ascribed to Taut, or Thoth. Cadmus is said not only to have brought letters into Greece, but to have invented them. From hence we may fairly conclude, that under the characters of Hermon, Hermes, Taut, Thoth, and Cadmus, one person is alluded to.

The deity, called by the Greeks Harmonia, was introduced among the Canaanites very early by the people of Egypt: and was worshiped in Sidon, and the adjacent country, by the name of Baal Hermon. II. 151.

Nonnus (l. 41.) gives an account of a Robe or Pharos, which Harmonia is supposed to have worn, when she was visited by the goddesses of beauty. Upon it were delineated the earth, the heavens, and the stars. The sea also, and the rivers were represented: and the whole was at the bottom surrounded by the ocean.

Πρώτῃν Γαίαν ἐπασσε μεσομφαλον, ἀμφὶ δὲ γαίῃ
 Οὐρανὸν ἐσφαίρωσε τυτῇ κεχαρταγμένον ἀστέρων.
 Συμφερῆν δὲ θαλάσσαν ἐφηρμωσε συζυγὶ Γαίῃ,
 Καὶ ποταμούς ποικιλλεν· ἐπ' ἀνδρῶν δὲ μέλῳ παρ
 Τραυροφῆς μορφοῦτο κερασφόρος ἐγχλοος εἰκῶν.
 Καὶ πυμάην παραπέζαν ἑυκλωστοῖο χίτωνος
 Ὠκεανὸς κυκλωσε περιδρομὸν ἀνύγχα Κόσμου.

All this relates to a painting either at Sidon or Berytus; which was delineated in a tower or temple sacred to Hermon. I. 395.

HARPIES.

I imagine that the story of the Harpies relates to the priests of the Sun. They were denominated from their seat of residence, which was an oracular temple called Harpi, and Hirpi, analogous

gous to Orphi, and Urphi in other places. The ancient name of a priest was Cahen, rendered mistakenly Κυν, and Canis. Hence the Harpies, who were priests of Ur, are stiled by Apollonius (l. 2.) *the Dogs of Jove* :

Ου θεμις, ω υιης Βοριου ξιφισσιν ελασσαι
'Αρπυιας, μεγαλοιο Διου ΚΥΝΑΣ.

This term in the common acceptation is not applicable to the Harpies, either as birds, for so they are represented; or as winged animals. But this representation was only the insigne of the people. The Harpies were certainly a college of priests in Bithynia; and on that account called Cahen. They seem to have been a set of rapacious persons, who for their repeated acts of violence, and cruelty, were driven out of the country. Their temple was stiled Arpi; and the environs Arpi-ai: hence the Græcians formed 'Αρπυιαί. II. 43.

HEBREW.

If a prophet were to rise from the dead, and preach to any nation, he would make use of terms adapted to their idiom and usage; without any retrospect to the original of the terms, whether they were domestic, or foreign. The Sacred Writers undoubtedly observed this rule towards the people, for whom they wrote; and varied in their expressing of foreign terms, as the usage of the people varied. For the Jewish nation at times differed from its neighbours, and from itself. We may be sure, that the Jews, and their ancestors, as well as all nations upon earth, were liable to express foreign terms with a variation; being led by a natural peculiarity in their mode of speech. They therefore are surely to be blamed, who would deduce the orthography of all ancient words from the Hebrew; and bring every extraneous term to that test. It requires

requires no great insight into that language to see the impropriety of such procedure. Yet no prejudice has been more common. The learned Michaelis has taken notice of this fatal attachment, and speaks of it as a strange illusion. He says, that *it is the reigning influenza, to which all are liable, who make the Hebrew their principal study.* The only way to obtain the latent purport of ancient terms is by a fair analysis. This must be discovered by an apparent analogy; and supported by the history of the place, or person, to whom the terms relate. If such helps can be obtained, we may determine very truly the etymology of an Egyptian or Syriac name; however repugnant it may appear to the orthography of the Hebrews. I. 198. v. Etymology.

HELLENISMUS.

The first innovation in religion was called by this name; which had no relation to Greece, being far prior to Hellas, and to the people denominated from it. Though it began among the Cuthites in Chaldea; yet it is thought to have arisen from some of the family of Shem, who resided among that people. Epiphanius (Hæres. L. 1. c. 6.) accordingly tells us, that *Ragem, or Ragau, had for his son Seruch, when idolatry and Hellenismus first began among men.* But Eusebius, Chron. p. 13. and other writers mention, that he was the author of this apostacy. *Seruch was the first, who introduced the false worship, called Hellenismus.* Some attribute also to him the introduction of images; but most give this innovation to his grandson Terah. (Epiphan. L. 1. p. 7.)

The people of Midian lived upon the upper and eastern recesses of the Red sea; where was a city called El Ain, the Elana of Ptolemy, and Allane of Josephus. It happens, that there are in the opposite

site recess fountains, which retain the name of El Ain at this day; and they are likewise called by the Arabs Ain Moïh, or the fountains of Moses. Hence each bay has been at times called Sinus Elanites; which has caused some confusion in the accounts given of these parts. The nether recess had certainly its name from the celebrated fountains of Moses, which ran into it: but the bay on the other side was denominated from the people, who there settled. They were Cuthites, of the same race as the Iōnim and Hellenes of Babylonia, from which country they came. They built the city Elana; and were called Hellenes (the people still retain their primitive name Ellanes. Dr. Pocock calls them Allauni,) from the great luminary, which they worshiped; and to which their city was sacred. In the days of Moses the whole world seems to have been infected with the rites of the Zabians: and Jethro the Cuthite was probably high-priest of this order, whose daughter Moses married. The very first idolatry consisted in worshipping the luminary El Ain; which worship was stiled Hellenismus. El Ain signifies Sol Fons, *the fountain of light*. [The Græcians, just as they stiled the Bay of Fountains on the Red Sea Elanites from El Ain, might have called this characteristic of the times *Ελανισμος*. But such a change would not satisfy them: they made some farther alteration; and rendered it Ionicè *Ἑλληνισμος* with an aspirate; and made it by these means relate to their own country.] III. 153.

HELIUS.

When the Egyptians, says Porphyry (Euseb. Pr. Ev. L. 3. p. 115.) would describe Helius, they represent a man in a float, or snip, which is supported by a crocodile. Orus is often described as standing upon a crocodile, and at the same time surrounded

surrounded with other symbolical representations. For as the Egyptians in their rites referred to a person preserved in the midst of waters; they accordingly, to describe that history, made use of types, which had some analogy, and resemblance to such preservation. Some of these could scarcely be called symbolical, the purport was so manifest. We are told by Jamblichus, that the figure of a man upon the Lotus in the midst of mud, was an emblem of Helius. (Sect. 7. p. 151.) This philosopher, as well as Plutarch, and Porphyry, falsely imagined that these histories related to the real Helius, the Sun: and that the symbols of Selene had the like reference to the Moon. In consequence of which they have a great deal of idle refinement. But Helius and Selene, were names given to objects which were immediately connected with water; even with the ocean itself. They had been exposed to water, and preserved in it: and to this their real history related.

The Lotus was made an emblem of their preservation; because in the inundation of the Nile its broad leaf rises with the flood, and is never overwhelmed. Hence it was, that the Egyptians placed Helius upon the Lotus: and he was said to have arisen from the waters upon this plant in the form of a new-born child. This could have no relation to the Sun; but was a proper picture of Osiris, who had been looked upon as lost, but returned to life in the character of the boy Orus. By Helius, the Egyptians meant a person so denominated: and the Moon, to which they alluded, was *Μήτηρ Σεληνῆ τοῦ Κόσμου*, the reputed mother of the world, as Plutarch confesses; which character cannot be made in any degree to correspond with the planet: Selene was the same as Isis, *τοπος Σεω*: the same also as Rhea, Vesta, Cubele, and Da-Mater.

II. 394.

HELLENES.

The Græcians were, among other titles, styled Hellenes, being the reputed descendants of Hellen. The name of this personage is of great antiquity; and the etymology foreign. To whom the Greeks alluded, may be found from the histories, which they have transmitted concerning him. *γινούμαι δὲ ἐκ Πυρρᾶς Δευκαλιωνι παῖδες. Ἕλληνας μὲν πρῶτος, ὃν ἐκ Διὸς γεγενῆσθαι λεγούσι, — θυγατὴρ δὲ Πρωτογενεία;* says Apollodorus, L. 1. p. 20. (By Protogeneia is signified *the first-born of women*;) by others he is supposed to have been the son of Prometheus, but by the same mother. Now Deucalion, Prometheus, Xuth, and Zeuth were the same person; so the histories are of the same amount; and relate to the head of the Amonian family, who was one of the sons of the person called Deucalion. He is made coeval with the Deluge; and represented as the brother to the first-born of mankind: by which is meant the first-born from that great event: for the Deluge was always the ultimate, to which they referred. The Hellenes were the same as the Iōnim or Ἴωνες. (Hesych.) The same is to be said of the Æolians, and Dorians: they were all from one source, being descended from the same Arkite ancestors, the Iōnim of Babylonia and Syria; as the Phœnician women in Euripides acknowledge (Phœniss. v. 256.)

Κοινὸν αἷμα, κοινὰ τέκεα
Τὰς κερασφόρου πεφυκεν Ἴους.

The term Hellen was originally a sacred title: and seems to have been confined to those priests, who first came from Egypt; and introduced the rites of the Ark and Dove at Dodona. They were called also Elli and Selli. (Hesych.) This country was the first Hellas; and here were the original Hellenes;

Hellenes; and from them the title was derived to all of the Græcian name. III. 382.

From Babylonia the Hellenes came into Egypt; they were the same as the Auritæ, or Cuthite Shepherds; they introduced into that country their arts and learning, by which it was greatly benefited. Hence the learning of Egypt was styled Hellenic from the Hellenic Shepherds: and the ancient theology of the country was said to have been described in the Hellenic character and language. (Manethon. ap. Euseb. Chron. p. 6.) This had no relation to the Hellenes of Greece; being far prior to that nation. The Græcians, it is true, were both Iönim and Hellenes; but by a long descent, being the posterity of the people here spoken of. This theology was said to be derived from Agathodæmon (he was the same as Cneph) that benign deity, the benefactor of all mankind. He was supposed to have had a renewal of life; and on that account was represented under the figure of a serpent crowned with the Lotus, and styled Noë Agathodæmon (the Greeks transposed, and expressed it Νεο Αγαθοδαίμων.) The Græcians supposed, that by the Hellenic tongue was meant the language of Greece; and that the Hellenic characters were the letters of their own country. But these writings were in reality sculptures of great antiquity: and the language was the Cuthite, styled by Manethon (v. Joseph. c. Apion. L. 1. p. 445.) the sacred language of Egypt.

Hellen was the same as Ion; the same also as Helius, Osiris, and Apollo: by which titles were signified the deity of light and of science. III. 156.

HERA,

The Græcian name for Juno: this was not originally a proper name, but a title, the same as Ada

of the Babylonians, and signified a *Lady*, or *Queen*. Heer, Herus, Heren, Haren, in many languages betokened something noble. Hence Ἡρα, αλχη. Ηρανος, βασιλευς. Hesych. II. 343.

HERCULES.

The supposed exploits of this ideal personage are well known. He was esteemed the chief god, the same as Cronus, and was said to have produced the Mundane egg. He was represented in the Orphic Theology under the mixed symbol of a lion, and serpent; and sometimes of a serpent only (Athenag. Legat. p. 294.) I. 480. Hesychius says, that the Indian Hercules, by which is always meant the chief deity, was stiled Dorfanus. 35. He had also the name of Sandis, and Sandes, which signifies Sol deus. 39. Hercules, the chief deity of Tyre, and who was also highly revered in Egypt, was stiled Con. From hence we find, that it was a sacred Egyptian title. 104. He was said, though falsely, to have been the first who passed the Alps. 212. To his dog is given the honour of discovering the fine purple die. (v. Murex.)

There is room to think that pillars and obelisks were made use of for beacons, and that every temple was a Pharos. They seem to have been erected at the entrance of harbours; and upon eminences along the coasts in most countries. The pillars of Hercules were of this sort, and undoubtedly were erected for the purpose of directing navigation. They were not built by him; but erected to his honour, by people called Herculeans, who worshiped him. Such pillars were by the Iberians called Herculean, because they were sacred to Hercules; under which title they worshiped the chief deity. Two of the most celebrated stood upon each side of the Mediterranean at the noted passage called fretum Gaditanum. That on the Mauritanian side

was called Abyla ; the other in Ibera, Calpe, for it was built near a cave ; and all such recesses were esteemed to be oracular. I. 262.

Sometimes he appears little better than a sturdy vagrant ; at other times he is mentioned as a great benefactor ; also as the patron of science, the god of eloquence with the Muses in his train. On this account he had the title of Musagetes. There are gems upon which he is represented as presiding among the deities of science. He is said to have been swallowed by a Cetus, or large fish, from which he was after some time delivered. He was the chief deity of the Gentile world ; the same as **Hermes**, **Osiris**, and **Dionusus** ; and his rites were introduced into various parts by the Cuthites. In the detail of his peregrinations is contained, in great measure, an history of that people, and of their settlements. Each of these the Greeks have described as a warlike expedition ; and have taken the glory of it to themselves. **Hercules** is said to have had many sons. Their names are manifestly the names of nations : all descended from that **Hercules**, who was the father of **Archemagoras** the chief of the **Magi**. II. 76.

It is said of **Hercules**, that he traversed a vast sea in a cup, or skiff, which **Nereus**, or **Oceanus**, lent him for his preservation. The same history is given to **Heli**us, who was said to have traversed the ocean in the same vehicle. II. 404. In the neighbourhood of **Tyre** and **Sidon** the chief deity went by the name of **Ourchol**, the same as **Archel** and **Arcl**es of **Egypt** (he was of old stiled **Arcl**es in **Greece**) whence came the *Ἡρακλῆς*, and **Hercules** of **Greece** and **Rome**. **Nonnus**, who was deeply read in the mythology of these countries, makes all the various departments of the other gods, as well as their titles, center in him. He describes him (l. 40.) in some good poetry as the head of all.

Ἀστροχί-

Ἀγροχίλων Ἡρακλῆς, Ἀναξ πυρός, Ὀρχαμὶ κόσμου,
 Ἰτα Χρόνου Λυκαβανία δωδεκαμήνον ἱλίσσων,
 Ἴππευων ἑλικηδὸν ὅλον πόλον αἰθοπὶ δίσκῳ,
 Κυκλον ἀγείει μῆλα κυκλον—————
 Ομβρον ἀγείει φερεκαρπον, ἐπ' εὐωδίνι δὲ γαίῃ
 Ἡρίης ἤων ἐρευγίαι ἀρδμον εἰρήνης.——
 Βηλος ἐπ' Εὐφρήλα, Λιβυς κεκλημένος Ἀμμων,
 Ἀπὶς ἐφύς Νειλῶος, Ἀραψ Κρόνος, Ἀσσυρίος Ζεὺς.—
 Εἰς Σαραπίς ἐφύς Αἰγυπῆιος, ἀνεφαλός Ζεὺς,
 Εἰ Χρόνος, εἰ Φαιθὼν πολυνυμῶος, εἰς σὺ Μιθρῆς,
 ΗΕΛΙΟΣ ΒΑΒΥΛΩΝΟΣ, ἐν Ἑλλάδι ΔΕΛΦΟΣ
 ΑΠΟΛΛΩΝ.

All the various titles, we find, are at last comprised in Apollo, or the Sun. I. 312.

Selden de Diis Syris, p. 77. has these words (though not speaking of Hercules) Sit Osiris, sit Omphis, Nilus, Siris, five quodcunque ab hierophantis usurpatum nomen, ad unum tandem *Solem*, antiquissimum Gentium numen, redeunt omnia. 317.

HERMES.

Zeus and Hermes were originally the same. Plutarch (in Numa) mentions Ἑρμην—Καμίλλον ἀπὸ τῆς διακονίας, and supposes that Camillus had the name of Hermes from the similarity of his office, which was waiting upon the gods. But the Chaldeans and Egyptians from whom these titles were borrowed, esteemed Hermes as the chief deity, the same as Zeus, Bel, and Adon. They knew nothing of Mercurius pedisequus, nor Hermes the lackey. I. 102. The Rupes Ægyptiaca seems to have been a seminary, where the youth of Upper Egypt were educated. And as the Cunocephali are said to have been sacred to Hermes, this seminary was probably in the nome of Hermopolis. Hermes was the patron of science; and particularly stiled
Cahen,

Cahen, or Canis : and the Cunocephali are said to have been worshiped by the people of that place. 338.

HERMIONE.

Some of the Cyclopians built Hermione, one of the most ancient cities in Greece. The tradition was, that it was built by Hermion the son of Europus, or Europis, a descendant of Phoroneus, and Niobe; and was inhabited by Dorians, who came from Argos. The city stood near a stagnant lake, and a deep cavern, where was supposed to be the most commodious passage to the shades below. (Strabo. L. 8.) The lake was called the pool of Acherusia; near to which, and the yawning cavern, the Cyclopians chose to take up their habitation. I. 504. The true name was Herm-Ione, a compound of two Egyptian titles; and was said to be built by Argives; and it was by them denoted a city sacred to the Arkite Dove. II. 505. The poets represented Ino as the daughter of Hermione and Cadmus. But Ino and Hermione are different names for the same emblem. Herm-Ione is similar to Hermon, Hermonax, Hermonassa, Hermodorus, Hermotubius, Hermeracles, Hermochemia. It was sometimes expressed with the guttural, Chermion, Chermione, and Charmione. 311.

HETRURIA.

When the Heturians settled in Italy, they founded many places of strength; and are reputed to have been the first who introduced the art of fortification. (v. Schol. in Lycoph. v. 717.) They worshiped the Sun, stiled Zan, and Zeen; whose temples were called Tur-Zeen: and in consequence of it one of the principal names by which their country was distinguished, was Turzenia. (Ibid. v. 1242.) The Heturians occupied a large tract
of

of sea-coast; on which account they worshipped Poseidon. They erected upon their shores towers and beacons for the sake of their navigation, which they called *Tor-Ain*; whence they had a still farther denomination of *Tur-Aini*, and their country was named *Tur-Ainia*; the *Τυρρηνία* of the later Greeks. All these appellations are from the same object, the edifices which they erected. They were thought to have been the inventors of trumpets: and in their towers upon the sea-coast there were people appointed to be continually upon the watch both by day and night; and to give a proper signal, if any thing happened extraordinary. This was done by a blast from a trumpet: and Triton was hence feigned to have been Neptune's trumpeter. He is accordingly described by Nonnus (l. 17.)

Τυρσηνης βαρυδουπον εχων σαλπιγία θαλασσης;

However in early times these brazen instruments were but little known: and people were obliged to make use of, what was near at hand, the conchs of the sea, which every strand afforded. By sounding these they gave signals from the top of the towers, when any ship appeared: and this is the instrument, with which Triton is more commonly furnished. I. 403.

HIERAPOLIS

Of Syria, was called *Magog*, or rather the city of *Magog*. It was also called *Bambyce*. I. 8. n. One of the most ancient cities of Asia Proper, and the most revered, was *Hierapolis*, famous for its hot fountains. Here was also a sacred cavern, stiled by Strabo (l. 13.) *Plutonium*, and *Charonium*; which sent up pestilential effluvia. Photius in the life of *Isidorus* (c. 242.) says, *εν Ιεραπολει της Φρυγιας*
Ιερων

Ἴτρον ἢ Ἀπελλωνος, ὑπο δε τον ναον καλεσασιον ὑπαικει,
 Σαρασιμους αναπνοας παριχομενον. I. 29.

HIEROGLYPHICS.

We must make a material distinction between the hieroglyphics of old, when Egypt was under her own kings; and those of later date, when that country was under the government of the Greeks: at which time their learning was greatly impaired, and their ancient theology ruined. I. 332.

If any means can be found out to obtain the latent purport of the Egyptian hieroglyphics, they must arise from considering these emblems singly, and observing their particular scope, and destination. When we have ascertained the meaning of some individuals, we may possibly discover their drift, when considered collectively. These, I think, are the principles upon which we must proceed; but after all it will be a dark research, in which many have been bewildered.

There are authors who mention an ancient piece of hieroglyphical sculpture, which was to be seen in the city Sais of Lower Egypt. It consisted of a Child, an old Man; and near them stood an Hawk. After these a Cetus, or sea-fish; and last of all an Hippopotamus. Clemens of Alexandria (l. 5.) mentions the same history; but says, that it was at Diospolis. Instead of the river horse he introduces a Crocodile, which he says was an emblem of impudence. It is to be observed, that the Hippopotamus and Crocodile were symbols of the same purport; both related to the Deluge: and however the Greeks might sometimes represent them, they were both in different places revered by the ancient Egyptians. The interpretation given by Clemens is this: *All ye, who are just come into the world, and all ye, who are going out, remember, that God bates impudence.* As there are so many crimes of high moment,

moment, which demand animadversion, it is strange, that so solemn a caution should be given merely against impudence. The inscription seems to have been put up in two places: one of which was the temple of Isis at Saïs; the other the temple at Diospolis, called Theba. These are two remarkable places; in consequence of which, one would imagine, that the inscription should contain some memorial of more consequence: something which had a reference to the temples wherein it was found. Were I to attempt the decyphering of these hieroglyphics, which however diversified seem to amount to the same purport, I should begin from right to left, in a series different from those, who have gone before me. I find according to this order, that the Hippopotamus or Crocodile stands first; and then the Cetus. Next comes the figure of the sacred Hawk, under which semblance Divine Providence was always depicted: and after this an old Man, and a Child. It may seem presumptuous to pretend to interpret what was a secret two thousand years ago: I shall therefore only mention, what I have to say, as matter of opinion. I apprehend it may be read in the following manner. *As the Hippopotamus, or Crocodile, survives the inundation of the Nile, just so that sacred receptacle, the Cetus, or Ark, through the interposition of Providence, weathered the Deluge; by which means the aged Patriarch escaped, and obtained a renewal of life.* How true this interpretation may be, I will not presume to say: it certainly corresponds with the history of each emblem, as they have been separately considered; and is consonant to the general scope of the rites and mythology of Egypt. What is still more to the purpose, it perfectly agrees with the destination of the two temples, where it is said to have been found: for by Isis was meant a sacred receptacle; and Theba is literally the Ark. The
temples

temples were both of them built in memory of that event, which the hieroglyphic seems to describe. II. 400.

HIGH PLACES.

Many of old worshiped upon hills, and on the tops of high mountains; imagining that they thereby obtained a nearer communication with heaven. Strabo says (l. 15.) that the Persians always performed their worship upon hills. (Some nations instead of an image worshiped the hill as the deity. Max. Tyr. Dissert. 8.) v. Appian. de bello Mithridatico. In Japan most of their temples at this day are upon eminences; and often upon the ascent of high mountains: commanding fine views, with groves and rivulets of clear water; for they say, that the gods are extremely delighted with such high and pleasant spots. Kæmpfer's Japan. V. 2. b. 5. This practice in early times was almost universal; and every mountain was esteemed holy. The people, who prosecuted this method of worship, enjoyed a soothing infatuation, which flattered the gloom of superstition. The eminences to which they retired were lonely, and silent; and seemed to be happily circumstanced for contemplation and prayer. They, who frequented them, were raised above the lower world; and fancied that they were brought into the vicinity of the powers of the air, and of the deity who resided in the higher regions. But the chief excellence for which they were frequented, was the Omphi, expressed *ομφη* by the Greeks, and interpreted (Hesych.) *Θεια κληδων*, vox divina, being a particular revelation from heaven. In short, they were looked upon as the peculiar places where God delivered his oracles.

Many times when a reformation among the Jews was introduced by some of the wiser and better
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princes,

princes, it is still lamented by the sacred writer (1 Kings xxii. 2 Kings xii. xv. &c.) that *the high places were not taken away; the people still offered, and burnt incense on the high places.* I. 235.

HIPPA,

A goddess of great antiquity. In the Orphic verses she is said to have been the soul of the world; and the person, who received and fostered Dionusus, when he came from the thigh of his father. This history relates to his second birth, when he returned to a second state of childhood. Dionusus was the chief god of the Gentile world, and was worshiped under various titles; which at length came to be looked upon as different deities. Most of these secondary divinities had the title of Hippius and Hippia: and as they had female attendants in their temples, these too had the name of Hippai. As to the term itself, which was become obsolete, the Greeks, who were but little acquainted with the purport of their ancient theology, uniformly referred it to *Horses*. Hence we have Mars — Poseidon Hippius; and Ceres — Minerva — Juno Hippia. Hippa was a sacred Egyptian term, and as such was conferred upon Arsinoë, the wife of Ptolemy Philadelphus: for the princes of Egypt always assumed to themselves sacred appellations. As Ceres was stiled Hippa, the Greeks imagined her to have been turned into a mare, and Hippius Poseidon, in the shape of an horse, to have had intimate acquaintance with her. (Ovid. Met. L. 6.) The like is said of Ocuroë. (lib. 2.) Phylera likewise was so changed by Saturn, who is said to have pursued her in the same shape over the mountains of Thessaly. (Virg. G. l. 3.)

Talis

Talis et ipse jubam cervice effudit equina
 Conjugis adventu pernix Saturnus, et altum
 Pelion hinnitu fugiens implevit acuto.

All these legendary stories arose from this ancient term being obsolete and misapplied. Homer makes mention of the mares of Apollo. (Il. B. v. 766.) These Hippai, misconstrued mares, were priestesses of the goddess Hippa, who was of old worshiped in Thessaly, and Thrace, and in many different regions. They chanted hymns in her temples, and performed the rites of fire; but the worship growing obsolete, the very terms were at last mistaken. Many places were denominated from Hippa. It was a title of Apollo, or the Sun; and often compounded Hippa On, contracted Hippon. Argos was of old called Hippeion (Hesych.) ἀπὸ Ἰππῆς τοῦ Δαυαοῦ; i. e. from a priestess who founded there a temple, and introduced the rites of the goddess, whom she served. As a title of the Sun, it was sometimes expressed Hippos. Pausanias (l. 3. p. 262.) takes notice of a very curious piece of antiquity, near mount Taygetus in Laconia, called the monument of Hippos, the purport of which he almost ruins by referring to an horse. The central part must be designed for the Sun; and however rude the whole may possibly have appeared, it is the most ancient representation upon record, and consequently the most curious one of the planetary system.

Hence it appears that the titles Hippa, and Hippos, related to the luminary Osiris; who was the same as Dionusius. His worship was extensive; we read of Montes Hippici in Colchis; Ἰππου κωμη in Lycia; Ἰππου ακρα in Libya; Ἰππου ορος in Egypt; a town Hippos in Arabia Felix; also in composition, Hippon, Hipporium, Hippouris, Hippana, Hipponefus, Hippocrene. This last

was a sacred fountain, so called from the god of Light, who was the patron of verse, and science: but by the Greeks it was referred to an animal, and supposed to have been produced by the hoof of an horse. II. 27.

HIPPOS.

I cannot help surmising, that the Horse of Neptune was a mistaken emblem; and that the ancients in the original history did not refer to that animal. What the ἵππος alluded to in the early mythology was certainly a float or ship, the same as the Ceto; for in the first place the Ceto was denominated Hippos: ἵππον, τον μεγαυ θαλασσιον ιχθυον, i. e. the Ceto or Whale; 2dly, It is remarkable that the Hippos was certainly called Σκαφιος και Σκυφιος. (Sch. in Lycoph. v. 766.) I therefore cannot help thinking that the supposed Horse of Neptune, as it has so manifest a relation to the Ceto, and the Scyphus, must have been an emblem of the like purport: and that it had originally a reference to the same history, to which the Scyphus, and Ceto related. The fable of the Horse certainly arose from a misprision of terms; though the mistake be as old as Homer. The goddess Hippa, is the same as Hippos, and relates to the same history. There were many symbols of an Horse. The history of Pegasus, the winged horse, is probably of the same purport. So does Palæphatus, a judicious writer, interpret it: ονομα δ' ην τω πλοη Πηγασος. This Hippos was in consequence said to have been the offspring of Poseidon and Da-mater. II. 408.

HIPPARENE,

Was one of the three Chaldaic seminaries of learning. It is a compound of Hippa-Arene, and
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relates,

relates, as I should imagine, to the Ark, Hippa-Aren. II. 409. n.

HIRPI,

Near Soracte in Latium, were Amonian priests; priests of fire. II. 44.

HISTORY.

All History, and Time itself according to the Græcians, commenced from the æra of the Ark. They stiled it the æra of Inachus. II. 359.

HIVITE.

Bochart has very justly observed, that an Hivite is the same as an Ophite. The Hivites settled at Rhodes, which place was said to swarm with serpents. It was called Ophiusa, on account of the Hivites, and the Serpent-Worship, which they introduced. II. 166.

HOMER.

Seven places in Greece contended for his birth : while many doubt whether he was of Græcian original. I. 166. He had been in Egypt; and was an admirer of the mythology of that nation. He adhered to ancient terms with a degree of enthusiasm; he introduced them at all hazards, though he many times did not know their meaning. 86. He abounds with mysterious lore, borrowed from the ancient Amonian theology; with which his commentators have often been embarrassed. 143. In the short hymns ascribed to Homer, the term *Αμφ* is industriously retained : and the persons who composed them, have endeavoured to make sense of it, by adopting it according to the common acceptance. These hymns were of late date, long after Homer; and introduced in Ionia, and also in
Q3 Cyprus,

Cyprus, and Phenicia, when the Græcians were in possession of those parts. They were used in the room of the ancient hymns, which were not understood by the new inhabitants. 255.

HOMOURA,

Amora, Omoritæ, cakes made in honour of Ham-Orus. I. 297.

HORN.

There is no term, which occurs so often figuratively in the sacred writers, as that of a Horn. By this they denoted any thing super-eminent and powerful. The Israelites were forbidden to make any representation in stone, or metal: so that we have no instance from them of its being ever represented to the eye. The same was a symbol among the Egyptians: they copied it in stone and brass: and affixed the representation of a horn to the statues of their kings and deities. But though this was a common emblem in these two nations, it does not follow, that one borrowed it from the other. It was a general type of early date, and in almost universal acceptation in every nation of old, to whose history we can gain access: it was an emblem of affluence and power. II. 530.

HYMEN.

At the celebration of marriage, to Iönah was added a Genius, called Hymen; the purport of whose name is a veil or covering. In the history of Hymen, the same object was probably referred to, which was stiled *χιλιν Φανίλος*, the covering of *Pbanes*: from whence that deity after a state of confinement was at last disengaged. Saturn was often depicted with his head under a covering, which had an allegorical meaning. Hymen as a personage was the god of the veil: and said to have been an Argive, and the son of Liber, the same as Dionusus; though
many

many supposed him to have been the son of Magnes, i. e. Manes, the Lunar god. At the celebration of nuptials the name of Hymen was continually echoed; at the same time there were offerings made of fruit, and of meal; also of sesamum and of poppies; which ceremony was called *Σημειον*, the *sign*. II. 390.

HYPERBOREANS.

This was another name by which the ancients distinguished the Cuthites. They are placed, as many of the Cimmerians and Amazonians were, upon the Palus Mæotis, and Tanais; and in those regions, which lay near the Boristhenes and Ister. But from a notion, that their name had a relation to the north, they have been extended upwards almost to the Cronian sea. They were of the Titanian race, and called Sindi; a name common among the Cuthites. Strabo (l. 11.) speaks of them as called among other names Sauromatæ, and Arimaspians. By Herodotus they are reckoned among the Amazonians. (l. 4. c. 10.) They worshiped the Sun, whom they held in high honour; and they had prutaneia, which were styled *αἰθρία*. (Hesych.) They were great traders, and navigators.

The people of Cyprus were of the same race, equally Cutheans. The Hyperboreans upon the Euxine at one time seem to have kept up a correspondence with those of the Titanian race in most countries. But of all others, they seem to have respected most the people of Delos. To this island they used to send continually mystic presents, which were greatly revered. (Callim. H. in D. v. 281.) Apollo, (Apollon. Arg. l. 4.) Perseus, (Pind. Pyth. O. 10.) and Hercules (Olymp. O. 3.) are said to have visited the Hyperboreans.

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They

They are sometimes represented as Arimaspians; and their chief priestesses were named Oupis, Loxo, and Hecaërge; by whom the Hyperborean rites are said to have been brought to Delos. They never returned, but took up their residence, and officiated in the island. Olen the Hyperborean is said to have been the first prophet of Delphi. (Pausan. l. 10.) By other writers he is said to have come from Lycia. (Herod. L. 4. c. 35.) Olen, was properly an Egyptian sacred term; and expressed Olen, Olenus, Ailinus, and Linus; but is of unknown meaning. If then this Olen, styled an Hyperborean, came from Lycia and Egypt, it makes me persuaded, that the term *Hyperborean* is not of that purport, which the Greeks have assigned to it. There were people of this family in the north; and the name has been distorted and adapted *solely* to the people of those parts. But as there were Hyperboreans from the east; as they first instituted the rites in Delos; as they first founded the temple at Delphi; as people of this name and family not only came into Greece, but also into Italy, and extended themselves even to the Alps; as the ancient Latines were descended from them: (Dion. Hal. L. 1. p. 34.) as those who occupied Mons Palatinus are supposed to have been Atlantians, and also Arcadians, i. e. Arkites; it would be unnatural to suppose, that these rites, and these colonies, came all from the north: it is contrary to the progress of nations, and repugnant to the history of the first ages.

There must have been something mysterious in the term Hyperborean: it must have had a latent meaning, which related to the science and religion of the people so called. Pythagoras, who had been in Egypt, and Chaldea, and who afterwards settled at Croton, was by the natives styled the Hyperborean Apollo. (Ælian. V. H. L. 2. c. 26.) And
though

though some of this name were of the north, yet there were others in different parts of the world, who had no relation to that clime. Pindar (Pyth. Od. 10.) manifestly makes them the same as the Atlantians, and Amazonians of Afric : for he places them near the islands of the Blest, which were supposed to have been opposite to Mauritania. He speaks of them, as a divine race.

The northern Hyperboreans, who were the same as the Cimmerians, were once held in great repute for their knowlege. A large body came into Italy; some of whom occupied the fine region of Campania, and went under the name of Cimmerians. It has been the opinion of learned men, that they were so called from *ῥῆς*, Cimmer, *Darkness*. This may be so; though most nations seem to have been denominated from their worship and gods. Thus much however is certain, that this people had in many places subterranean apartments, where their priests and recluses dwelt; and were supposed to be consigned to darkness; all which favours the opinion abovementioned. (v. Hom. Od. λ. v. 13.) Several apartments of this kind were about Cuma, and Parthenope, and near the lake Acherusia in Campania. Strabo (l. 5.) speaks of this part of Italy, and says, that it was inclosed with vast woods, held of old in great veneration; because in those they sacrificed to the Manes. According to Ephorus, the Cimmerians dwelt, and resided in subterranean apartments, called Argilla, (referring to the great object of veneration, the Argo) which had a communication with one another. Those who applied to the oracle of the cavern, were led by these dark passages to the place of consultation. Within the precincts were to be found all the requisites for an oracle: dark groves, foul streams, and foetid exhalations: and above all a vast and dreary cave. It was properly a temple, and formed by

by the Cimmerians, and Herculeans, who settled in these parts. (v. Lycophron. v. 1273.) Places of this nature were generally situated near the sea, that they might more easily be consulted by mariners, whom chance brought upon the coast.

The many subterraneans which are met with, are probably in part natural; but they were enlarged by art; and undoubtedly designed for a religious purpose. They all related to the history of that person, who was principally commemorated under the title of Cronus. He is said to have had three sons; and in a time of danger he formed a large cavern in the ocean; and in this he shut himself up together with these sons, and thus escaped the danger. (Sancton. ap. Euseb. P. E. L. 1. c. 10. Porph. de Nymph. Antro. p. 109.)

One tribe of the Hyperboreans is taken notice of by Pliny (N. H. L. 6.) under the name of Arimphceans. They seem to have been recluses, who retired to woods and wilds, that they might more strictly devote themselves to religion. They wore their hair very short, both men and women; and are represented as very harmless; so that they lived unmolested in the midst of many barbarous nations. They were addicted to great abstinence, feeding upon the fruits of the forest. In many of these circumstances they resembled the people, from whence they came. The same monastic life prevailed in India among the Sarmanes and Allobii. (Clem. Alex. Strom. L. 1.)

Those who settled in Sicily seem to have been a very powerful and knowing people: but those of Hetruria were still far superior. At the time when they flourished, Europe was in great measure barbarous: and their government was in a state of ruin, before learning had dawned in Greece; and long before the Romans had divested themselves of their natural ferocity. Hence we can never have an
history

history of this people, which will be found adequate to their merits.

The two most distant colonies of this family westward were upon the Atlantic ocean; the one in Europe to the north; the other opposite at the extreme part of Africa. The country of the latter was Mauritania; whose inhabitants were the Atlantic Ethiopians. (Diod. Sic. L. 3. Mela. L. 3. c. 10.) They looked upon themselves, as of the same family as the gods; (Diod. Sic. L. 1.) and they were certainly descended from some of the first deified mortals. Those who occupied the provinces of Iberia and Bœtica, on the other side, went under the same titles, and preserved the same histories. (v. *Cushan*.) They were of Erythræan and Ethiopic race. III. 487.

HYRCANI.

There were many people so called; and cities and regions, named Hyrcania: in the history of which there will be uniformly found some reference to fire. The name is a compound of Ur-chane, the god of fire. He was particularly worshiped at Ur in Chaldea; and one tribe of that nation were called Urchani. Here was the source of fire-worship: and all the country was replete with bitumen and fire. There was a region Hyrcania inhabited by the Medes, which seems to have been of the same inflammable nature. The people were called Hyrcani and Aftabeni; which latter signifies the sons of fire. In Lydia there were Hyrcani, a city Hyrcania, and a Campus Hyrcinius; perhaps part of that region called *καλαχεαιμενη*. It was near Hierapolis, Caroura, and Fossa Charonea, all famed for fire. Perhaps the Hyrcinian Forest was no other than the Hurcanian, so called from the god Urcan, who was worshiped here as well as in the East. Eratosthenes, and Ptolemy, call it *Δρυμας Ορχυνος*.

Opxvrios, the forest of Orcun. Among the Alpes Tridentini was a Regio Hercynia; and here the Hercynian Forest commenced, and from which it received its name. I. 209.

I.

IABOC.

THE same term in different languages conveyed different and opposite ideas: and as the Greeks attended only to the meaning in their own tongue, they were constantly mistaken. Thus the river *Iaboc*, they expressed *Io Bacchus*. I. 169.

IANUS.

Among all the various personages, under which the Patriarch may have been represented, there are none, wherein his history is delineated more plainly, than in those of Saturn and Janus. The latter of these is by some supposed to have been the same as Javan. But there is nothing to be obtained from the history of Javan to countenance this notion: whereas all the chief circumstances in the life of Noah correspond with the history of Janus. By Plutarch (in *Numa. Quæst. Rom.*) he is called *Ianus*, and represented as an ancient prince, who reigned in the infancy of the world; and who brought men from a rude and savage way of life to a mild and rational system: who was also the first former of civil communities, and introducer of national polity. He was represented with two faces;

faces; with which he looked both forwards and backwards: and from hence he had the name of Janus Bifrons. One of these faces was an aged man: the other was often represented as young and beautiful. About him were many emblems, to denote his different departments. There was particularly a staff in one hand, with which he pointed to a rock; from whence issued a profusion of water. In the other hand he held a key. (See Albricus. c. 14.) He had generally near him some resemblance of a ship; particularly upon money, which in aftertimes was coined to his honor. Ovid (Fast. L. i. v. 239.) seems to have been puzzled to find out the history, and purport of this deity.

*Quem tamen esse deum dicam te, Janus biformis?
Nam tibi par nullum Græcia numen habet.*

The Romans indeed had in a manner appropriated him to themselves. There were however many divinities similar to him both in Greece and Egypt. To him was attributed the invention of a ship; and he is said to have first composed a chapter. Upon the Sicilian coins of Eryx his figure often occurs with a twofold countenance: and on the reverse is a dove encircled with a crown, which seems to be of olive. (Parut. Sicil.) He was represented as a just man, and a prophet: and the remarkable characteristic of being in a manner the author of time, and god of the year. He was stiled Matutinus; as if to him was owing the renewal of light and day. There was a tradition that he raised the first temple to Heaven; though they looked upon him as a deity, and one of the eight original divinities. In the hymns of the Salii (Macrob. Sat. L. i.) he was stiled the god of gods. In this and many other respects he was similar to the Cronos of the Greeks. He was stiled Patulcius and

and Clusius: and he had the title of Junonius, from the Arkite dove Iönah, which the Latins expressed Juno. He is stiled

Templorum positor, templorum sancte refector:

by which is meant, that he was a renewer of religious rites, and the worship of the Deity. He was reputed the same as Apollo; and had the title of *Θυραιος*, or the deity of *the door*, or *passage*: and his altars were placed immediately before the door of the house, or temple, where his rites were celebrated. In memorial of his history every door among the Latines had the name of Janua: and the first month of the year was named Januarius, as being an opening to a new æra, and in some degree a renewal of time.

Ovid has continual allusions to this history. Janus is by him supposed to be the Chaotic deity; and the same time to preside over every thing, that could be shut, or opened; and to be the guardian of the doors of heaven. (Fast. L. v. 103. See also Macrob. Sat. L. 1.) II. 253.

JASON

Has been esteemed as the chief in the Argonautic expedition. But this is a feigned personage, made out of a sacred title. Many temples in the East were called Jafonea. (Strabo. L. 1. and 11.) In all these countries we may observe names of cities, which had a reference to the Arkite history; hence we may infer that these temples related to the same event. They were not built by him, but erected to his honour. It is said, that, when a child, he underwent the same fate as Osiris, Perseus, and Dionusus: in arca opertus, et clausus est, tanquam mortuus. (Natalis Comes. L. 6.) Justin (l. 42. c. 3.) places him in the same light as Hercules, and Dionusus: and says that by most of the people

ie East he was looked up to as the founder of
nations, and had divine honours paid to him.
spect that Æson, Jason, Jasion, and Jafius,
originally the same title. Argos was stiled
n; which confirms me, that it was an Arkite
Αχαῖον Ἀργος—η Ἰασον, η Ἰππιον, η Ἰπποβανον,
ιαργικον. Strabo. L. 8. The temple of Juno
va among the Lucanians in Italy, was said to
been built by Jason. Id. (l. 6.) II. 515.

ICONUPHY.

udoxus, who resided at Heliopolis, is said by
tius (l. 8.) to have studied under Iconuphy, a
t of the country. *Iconouphi* was, I apprehend,
ame of the deity to whom he was priest. It
Ouc Cahen Ouph, *the mighty prince Ouph*, or
e Greeks would have expressed it, Canouphis.
t. de Genio Socrat.) He tells us that he was
Temphis (de Is. et Osir.) and mentions that
agoras studied under Oenuphis of Heliopolis.
her Chonuphis nor Oenuphis are the names of
, but of the god Anubis, to whom the priest
sacred, as well as the college at Heliopolis.
rv. 165. Chonuphis and Oenuphis are the
names differently written, answering to the
bis of the Romans, and the Canoubis of the
ks. Ib. n.

IDMON.

That his attainments were, we find in the
 Nic. Argonaut. v. 720.

Δη τοῖ' Ἀδελφοί πάσι νοθοί πληθεὶς καρτεροί Ἰδμεν,
Τόν ρ' ὑποκυσσαμένη τέκεν Ἀπολλωνίᾳ ἀνακτὶ
Ἀμειροσίον παρὰ κυμα φερέριος Ἀλφειανέρα,
Τῷ καὶ Μανίσουνην ἐπορε, καὶ Ξεσφαῖον Ὀμφην.

: Amphion, &c. was a deity, or rather a title.
the Sun. I. 253.

JEZEBEL,

JEZEBEL,

Whose father was Ethbaal, king of Sidon, and whose daughter was Athaliah, seems to have been named from Aza-bel, for all the Sidonian names are compounds of sacred terms. I. 28. n.

IGNETES.

The Telchines and Ignetes were the first who settled at Rhodes; and were esteemed Heliadæ. The latter were denominated from their god Hanes, who was at different times called Agnis and Ignis. But notwithstanding their relation to Hanes and Helius, they were at the same time supposed to be descended from the sea. Hence it was said of them by Simmias Rhodius, (Clem. Alex. Strom. 5.)

Αμμα

Ιγνηίων και Τελχίων εφ' η' αλυκη Ζαψ.

(Αμμα signifies a mother, and Ζαψ the sea.) The purport of the verse is, that they carried their origin up to the Deluge. Though they had the character of Γηγενεις and Ουρανιωνες, yet they universally took to themselves the title of sons of the sea. οἱ τοι ησαν υἱοι μεν Θαλασσης, ως ο μυθος παρεθηκε. (Diod. Sic. L. 5. Strabo. L. 10.) II. 470.

ILITHYA.

At Tegea in Arcadia there was a statue of this goddess, the same as Isis; the same also as Juno Lucina of the Latines: she was stiled Ειλαθυια επι γονασι, Lucina Ingenicula, being represented in a supplicating posture upon her knees. She was the goddess of the birth; and seemed an emblem of nature, pleading for her offspring, who were to be destroyed. Hard by was an altar of earth. II. 335. Among the αναθημαῖα in the Acropolis at Athens, is a statue of the Earth in a supplicating posture; requesting,

questing, as Pausanias imagines (l. i.) that Jupiter would send her rain. The history, doubtless, related to rain; but from the circumstances of the other surrounding statues, the purport of this entreaty was rather to avert it as an evil, than to implore it as a blessing. As the object of the supplication was unknown, we may form conjectures as well as Pausanias. I should therefore think this statue had the same reference, as that of Ilithya, *ἱλθυσία*; and that they both related to the Deluge, and to the destruction of mankind in the waters. 414. Ilithya, as goddess of the birth, was the same as Diana, Venus Lubentia, and Genetillis, who rose from the sea. 455.

IMAGES.

In ancient times they had no images in their temples, but in lieu of them they used conical stones, called *Βασιλίσαι*; under which representation their deity was often worshiped. I. 49.

INACHUS,

Annachus, and Nannachus relate to Noachus, or Noah: by some he was stiled Inachus, a king of Greece; and Phoroneus, and Apis, brought in succession after him. But the name is not of Græcian original. It is mentioned by Eusebius (Chron.) in his account of the first ages, that there reigned in *Egypt Telegonus, a prince of foreign extraction; who was the son of Orus the Shepherd, and the seventh in descent from Inachus.* In the same author we read, that a colony went forth from that country into Syria, where they founded the ancient city Antioch: and that they were *conducted by Casus and Belus, who were sons of Inachus.* These events were far more early than any history of Greece, let it be removed as far back as tradition can be carried. But otherwise, what relation can a prince of

R

Egypt,

Egypt, or Casus and Belus, who came originally from Babylonia, have with a supposed king of Argos? By Inachus is certainly meant Noah: and the history relates to some of the more early descendants of the Patriarch. His name has been rendered very unlike itself, by having been lengthened with terminations; and otherwise fashioned according to the idiom of different nations. II.206. Inachus, Oceanus, Ogugus, and Agenor, are all the same personages, under different names; and the histories are all the same. 156. Indeed Phoroneus, Apis, Zeuth, Deucalion, Prometheus, Inachus, were all one person, and with that person commenced the gentile history; not of Greece only, but of the world. 268. Epiphanius (Hæres. L. 1.) tells us that Pappaius, the father of Apis, was the same as Inachus, in whose days the Deluge happened. 421.

INESSUS.

The city of Hanes in Egypt was of the same etymology with Innesa (v. Ætna.) being denominated from the Sun, who was stiled Hanes, Ain-Es, fons ignis sive lucis. Stephanus Byz. calls it Inys; *Ἰνυσσος, πόλις Αἰγυπτίου*; but Herodotus (l. 3. c. 5.) renders it Iēnis, better Doricè *Ἰᾶνις*, for that was nearer to its real name. He however points it out plainly, by saying, that it was three days journey from mount Calius; and that the whole way was through the Arabian desert. This is a situation, which agrees not with any other city in all Egypt, except that, which was the Onium of the later Jews. With this it accords precisely. There seem to have been two cities named On from the worship of the Sun. One was called Zan, Zon, and Zoan, in the land of Go-zan, the Goshen of the Scriptures. The other was the city On in Arabia; called also Hanes. They were within eight or nine miles of each other: and are both mentioned together by Isaiah xxx. 4. *For his princes were at*

Zeon; and his ambassadors came to Hanes. The name of each of these cities, on account of the similarity of worship, has by the Greeks been translated Heliopolis: which has caused great confusion in the history of Egypt. The latter of the two was the Iänis, or *Iavisos*, of the Greeks; so called from Hanes, the Sun: who was worshiped under that title by the Egyptians and Arabians. It now lies in ruins, close to the village Materea, which has risen from it. It is very remarkable, that it is at this day called by the Arabians Ain El Sham, the fountain of the Sun. I. 195.

INO.

She was no other than Iöna, the same as Venus, and reputed a goddess of the sea, and the nurse of Dionusus. II. 311.

INOPUS,

A fountain in Delos, sacred to the prophetic deity. The name is a plain compound of Ain-Opus, fons Pythonis.

IO,

The same as Jonah; her temple was at Argos, where was this inscription; *Ιω Μακάριε, Λαμπρόθυμος.*—*Ιω, ἡ Σελήνη.* Eustath. in Donyf. v. 95. II. 333. n.

IOLCUS,

The name of a sea port in Thessaly, in which the Argo was supposed to be laid up: and the name shews the true history of the place. It was denominated from the Ark, stiled *Ὀλκας*; which was one of the Græcian names for a large ark or float. Iolchus was originally Jaolcus, which is a variation of Aia-Olcas, the place of the Ark.

Medea in Apollonius makes use of the true name, when she speaks of being wafted to Greece.

Ἡ αὖτις με ταχέαι ὑπὲρ πόντοιο φέροιεν
Εἰθὲν δ' εἰς Ἰολκὸν ἀναρπαξάσαι αἰελλαι.

Apoll. Rhod. L. 3. v. 1110. Homer also stiles it *Ἰβρυχόρος Ἰαελλος*. Od. Λ. v. 255. II. 502. As Iolchos was the city of the Ark, it was hence also called *Iariffa*; and the ancient inhabitants were stiled *Minyæ*, and the country *Magnesia*. 513.

JONAH.

The fatal consequences of the Deluge must have left the deepest impressions upon the few survivors: the like must have been transmitted to their posterity. Upon their defection from the worship of the true God, an undue reverence paid to the Patriarch might constitute one species of idolatry: rites and mysteries might be instituted in allusion to his wonderful preservation. This seems natural; and was indeed actually the case. Temples and cities were built in memory of the Ark and Deluge. The Dove and the Iris (v. Eiras, Eros) were not forgotten. The former, which returned to Noah with a leaf of olive, and brought the first tidings that the waters were abated, was held in many nations as particularly sacred. It was looked upon as a peculiar messenger of the deity; an emblem of peace, and good fortune. It was called by the ancient Amonians *Iön*, and *Jönah*; sometimes expressed *Iönas*, from whence came the *Οἶνας*, *Oinas*, of the Greeks. It was esteemed an interpreter of the will of the gods; and on that account was early looked upon as a bird of presage. Among mariners it was thought to be particularly auspicious. From the prophetic bird *Jönah*, or *Ionas*, the Greeks formed many terms of augury; e. g. *Οἶνας*, *Οἶνιαξ*, *Οἶανρος*, *Οἶωνοι*. Priests and soothsayers were stiled

stiled Jönah, or Doves ; which was rendered by the Greeks Πελαίαι και Τρηωνες. Servius (in Virg. *Æn.* L. 3. v. 466.) takes notice of the doves at Theba.

The Dove was a sacred emblem ; and was once universally received ; and even admitted as an Hieroglyphic among the Hebrews. The Prophet, who was sent upon an embassy to the Ninevites, is stiled Iönas : a title probably bestowed upon him, as a messenger of the Deity. The great Patriarch, who preached righteousness to the Antedeluvians, is by Berosus and Abydenus stiled Oan, and Oannes, which is the same name as Jönah. The author of the Apocalypse is denominated in the like manner : whom the Greeks stiled Ιωαννης. And when the great forerunner of our Saviour was to be named ; his father industriously called him Ιωαννης, for the same reason (see Lu. i. 1.) The Patriarch Noah seems to have been the first who was in the Gentile world typified under this emblem. He was a great Prophet ; and it was foretold at his birth, that he should bring peace and comfort to mankind. The purport of his name was Rest from labour. Hence the Dove became an emblem of peace, as well as of the person, through whom it was derived to the earth. He was in consequence of it called Oan and Oannes, analogous to the Ιωαννης of the Greeks. We find then, that the Dove was a truly sacred symbol ; and so acknowledged in the times of the purest worship. But the sons of Ham perverted that, which was intended to be only typical ; and carried their regard for it to a degree of idolatrous veneration.

The term Jönah is sometimes found compounded ; and expressed Ad, or Ada Jönah, Regina, vel Regia Columba : from which title a deity Adiona was constituted ; and particular rites were instituted. This mode of Idolatry must have been very ancient ; as it is mentioned in Leviticus and Deuteronomy :

and is one species of false worship, which Moses forbade by name.

As Venus (of the Latines, the *Θυιας* of the Greeks) was no other than the ancient Jönah, we shall find in her history numberless circumstances relating to the Noachite Dove, and to the Deluge. II. 283.

IONIC WORSHIP, and JONAH-HELLENIC COLONIES.

The worship of the Dove, and the circumstances of the Deluge, were very early interwoven among the various rites and ceremonies of the eastern world. The people, by whom these rites were kept up, were stiled Semarim, Iönim, and Dercetidæ; according to the particular symbol, which they venerated.

The Capthorim brought these rites with them into Palestine; where they were kept up in Gaza, Ascalon, and Azotus. They worshiped Dagon; and held the Dove in high veneration. Gaza was called Jönah. Their coast was called the coast of the Iönim: for the sea with which it was bounded, was called the Iönian sea quite to the Nile. (Steph. Byz. *Ιονίον*.) The like terms, and worship, and allusions to the same history, prevailed at Sidon, and in Syria. Antioch upon the Orontes was called Jönah. Who the Argeans were that founded it needs not any explanation.

Iö, among her various peregrinations, arrived at last at Gaza, from her called Jönah. Under the notion of her flight, as well as of Osiris, Damater, Astarte, Isis, Dionusus, the poets alluded to the journeying of mankind from mount Ararat; but more particularly to the retreat of the Iönim, upon their dispersion from the land of Shinar. The Greeks represented this person as a feminine, and made her the daughter of Inachus. They supposed her travels to commence from Argos (by which is signified the journeying of mankind from the Ark)

and

and they described her as proceeding in a retrograde direction toward the east. The line of her procedure may be seen in the Prometheus of Æschylus: which account, if we change the order of the rout, and collate it with other histories, will be found in great measure consonant to the truth. The like story was told by the Syrians of Astarte; by the Egyptians of Isis: but they were all three the same personage, and their histories of the same purport. (v. Marsham. Can. Chron. Sæc. 1. p. 42.)

The Greeks, especially the Athenians, pretended to be *Αυλοχθονες*; but their best historians ingenuously own, that the whole region, called Hellas, was originally inhabited by a people of another race, whom they stiled *Βαρβαροι*: that their own ancestors came under different denominations, which they took from their mode of worship. Among others were the *Ιόνιμ*, called in after times Ionians. They were supposed to have been led by one *Ιόν*, the son of Zeuth, stiled by the Greeks Xuthus (these were the same persons). This arrival of *Ιόν* was a memorable æra among the Græcians; and always esteemed subsequent to the first peopling of the country. *Ιόν* (in the play of Euripides he is mentioned as the son of Xuthus, but claimed by Apollo, as his offspring: Xuthus and Apollo were titles of the same person) was exposed in an Ark; and in the Ark said to have been crowned, not with *laurel*, as we might expect a son of Apollo would have been, but with *olive*;

Σίφρανον Ελαιας ἀμφιθεκα σοι τέλει. (v. 1434.)

From these two, Xuthus and his son *Ιόν*, the Dorians, Achæans, and Ionians were said to be descended. Some of the Hellenes, and especially the Athenians were stiled *Σαίται*; not, as is commonly

imagined from the city Saïs, but from the province of Saït, in upper Egypt, *the land of olives*.

It has been a prevailing notion, that the Ionians were of the family of Javan. His sons certainly settled in Greece; but they were the original inhabitants: whereas the Dorians and Ionians confessedly succeeded to a country, which had been in the possession of others. The author of the *Chronicon Paschale* (p. 49.) says, that, according to the most genuine accounts, they were a colony brought by Iönan from Babylonia. This Iönan was one of those, who had been engaged in the building of Babel, at the time, when the language of mankind was confounded. The building of Babel is in Scripture attributed to Nimrod, the first tyrant upon earth; and it was carried on by his associates, the Cuthite Iönim. They were the first innovaters in religion; and introduced idolatry wherever they came. We accordingly find (Euseb. Chron. p. 13.) that they were the persons, who first infected Greece.

The invention of Astronomy is attributed to Ham, styled Ionichus: and as titles were not uniformly confined to one person, it is probable that Chus was also included under this characteristic. Ionichus seems to be a compound of Ion-Nechus; and is undoubtedly a term, by which the head of the Iönim was distinguished. The ancients give continually to one person, what belonged to many. Under the character of Ionichus are meant the Amonians; those sons of Ham, who came into Egypt; but particularly the Cuthites, the Iönim from Chaldea.

They seem to have been distinguished from the sons of Javan, by being styled *Iowes*; whereas the others were styled *Iæwes*: though this distinction is not perhaps uniformly preserved. The people of Eæcoria in the time of Homer were Iönim; and the

the Iæones seem by him to be mentioned as a different race. (Il. N. v. 685.)

Ενθα δὲ Βοιωτοὶ καὶ Ἰαῶνες ἰλκεχιῶνες.

And Attica is said by Strabo to have been called both Ionia and Ias. (L. 9. p. 600.) We find, that it had two names; the latter I should imagine, was that by which the primitive inhabitants were called. The Græcians continually changed the Nu final into the Sigma: whence Jan, or Javan, has been rendered Ias. It was originally expressed *Iav*, and *Iaav*: and this was the ancient name of Hellas, and the Helladians; as we may infer from its being so called by people of other countries: for foreigners abide long by ancient terms. (v. Aristoph. Schol. in Acharn. v. 106. Hesych. Steph. Byz.) The Iæones then, or the sons of Javan, were the first who peopled the country, and for a while a distinct race. But when the Ionians afterwards joined them, and their families were mixed; we must not wonder, if their names were confounded. They were however never so totally incorporated, but what some separate remains of the original stock were here and there to be perceived: and Strabo says (L. 7. p. 495.) that this was to be observed even in the age when he lived. III. 369.

ISIRIS,

The same as Osiris, was, according to Philo Biblius from Sanchoniathon, the brother to Cna. I. 7.

ISIS.

The worship of Isis, and of her sacred ship, prevailed among the Suevi. (Tacitus de Mor. Ger.) Her ship was also revered at Rome; and is marked in the calendar for the month of March. (Grut. vol. 1. p. 655.) I. 212.

Orus

Orus was supposed to be the son of Isis; but Isis, Rhea, Atargatis, were all emblems of the Ark, *that receptacle* (τὴν Ἰσιν ὑποδοχόν. Isis et Osir. Plut.) which was stiled the Mother of mankind. II. 327. The genius of the Ark was worshiped by the Canaanites under the title of Baal Maon. This deity was the same as Isis, and Rhea. Both Isis and Juno were described with the Labana, or Crescent. 445. Isis was the same as Latona. II. 330.

ISMENIUS.

This term is compounded of Is-Men, *ignis Menis*. Meen, Menes, Manes, was one of the most ancient titles of the Egyptian god Osiris, the same as Apollo and Caanthus. II. 155.

ISTA-CHAR,

Or Esta-Char (in Persia) is the place or temple of Ista, Esta, the Ἑστία of the Greeks, and Vesta of the Romans. Every symbol, and representation in it, relates to the worship of the country: and all history shews that such places were sacred, and set apart for the adoration of Fire, and the deity of that element, called Ista, or Esta. Hyde therefore (de Rel. Vet. p. 306.) seems to be wrong, when he tells us, that it signifies *e rupe sumptum, seu rupe constans saxum palatium*; and that it is derived from the Arabic word *Sachr, rupes*, in the eighth conjugation. The words *e rupe sumptum, &c.* are not at any rate materials, out of which a proper name could be constructed; and what temple, or palace, is not built of stone taken out of a quarry? Herbert (Travels, p. 158.) with great propriety supposes the building to have been the temple of Anaia, or Anais; who was the same as Hanes, as well as Hestia. I. 225.

JUNO,

JUNO,

The supposed mother of all the deities, thus speaks of her titles and departments in Apuleius. (*Metam.* L. xi.) *Me primigenii Phryges Pessuntiam nominant deum matrem: hinc autochthones Attici Cecropiam Minervam: illinc fluctuantes Cyprii Paphiam Venerem: Cretes sagittiferi Dictynnam Dianam. Siculi trilingues Stygiam Proserpinam: Eleusinii vetustam deam Cererem. Junonem alii: alii Bellonam: alii Hecaten: Rhannusiam alii: et qui nascentis dei Solis inchoantibus radiis illustrantur Æthiopes, Ariique, priscaque doctrina pollentes Ægyptii, ceremoniis me prorsus propriis percolentes, appellant vero nomine Reginam Isidem.* I. 315.

Juno was the same as Iönah; and she was particularly called Juno Argiva. She was esteemed the same as Luna, and Selene, from her connexion with the Ark: and at Samos she was described as standing in a Lunette, with the lunar emblem upon her head. She was called Inachis and Inachia (*Ov. Met.* L. 9.) and represented as the Queen of heaven, the same as Ashtaroth, and Astarte of Sidon and Syria. It is said of Juno, that she was sometimes worshiped under the symbol of an Egg, so that her history had the same reference, as that of Oinas, or Venus. She presided equally over the sea. (*Virg. Æn.* l. 4. v. 120. *Orph. H.* in Jun. 15.) Isis, Io and Ino were the same as Juno; and Venus also was the same deity under a different title. In Laconia there was an ancient statue of the goddess stiled Venus Junonia.

As Juno was the same as Iönah, she had Iris for her concomitant. As the peacock in the full expansion of his plumes displays all the beautiful colours of the Iris, or Rainbow; it was probably
for

for that reason made the bird of Juno instead of the Dove, which was appropriated to Venus. II. 343.

JUPITER, OR ZEUS,

Was originally the same with the Hermes of the Chaldeans and Egyptians, whom they esteemed the chief God. I. 102. The ancient name of Latian Jupiter was P'ur. 124. The ancients represented the Patriarch under a numberless variety of titles and characters, whereof Zeuth was one. II. 253. 268. 273. To the god Dagon was ascribed the invention of many arts; particularly, the construction of the plough, and the introduction of bread corn. These were benefits, attributed also to Zeuth, stiled *Zeus αγριος*, *Zeus νομιος*, *Zeus αρσριος*, and likewise to Osiris. They were all the same deity, who was worshiped in Egypt under many titles, but particularly that of On. 299.

The ancients, which may seem very extraordinary, represented their chief god of all ages and sexes. A bearded Apollo, and a bearded Venus (Servius in Virg. *Æn.* l. 2. v. 632.) The poet Calvus speaks of Venus as masculine; (Macrob. *Sat. L.* 3.) and Valerius Soranus (ap. August. *de Civ. Dei.* L. 4. and L. 7.) among other titles calls Jupiter *the Mother of the gods*.

Jupiter omnipotens, Regum Rex ipse, Deūmque Progenitor, *Genetrixque Deūm*; Deus unus et idem.

Synesius speaks of him in nearly the same manner. (Hymn 3.)

Συ πατήρ, συ δ' εσσι μητήρ,
Συ δ' αρσην, συ δε θελος.

And the like character is given to the ancient deity Μηλις. (Orph. Hymn 31.)

Αρσην μεν και θελος εφους, παλυωνομε Μηλι.

In

one of the fragments of the Orphic poetry every
ing under this head is comprehended in a very
ort compafs. (Orph. Fragm. vi. p. 366. Gefner's
.)

Ζεὺς ἀρσεν γενέσθω, Ζεὺς ἀμβρόσιος ἐπλήσθω Νυμφῆ,
Ζεὺς πυθμην γαίης τε καὶ οὐρανοῦ ἀγεροεινός.—
Ζεὺς ποταύου ῥίζα, Ζεὺς Ἥλιος*, ἦδε Σελήνη,
Ζεὺς Βασιλεὺς, Ζεὺς αὖτος ἀπάντων ἀρχιγενέθλος.—
Καὶ Μῆτις, πρῶτος γενέσθω, καὶ Ἔρως πολυέρπης.
Παῖδα γὰρ ἐν Ζηνος μεγάλῳ ταδὲ σωμαὶ κήλαι.
Ἐν κράτος, εἰς Δαιμῶν, γενέσθαι μέγας ἀρχος ἀπάντων.

hom he meant under the title of Zeus, he explains
towards (Fragm. vii. p. 371.) in a solemn in-
cation of the god Dionusufus.

Κεκλυθὶ τηλεποροῦ διῆς ἑλίκουγεια κυκλόν
Οὐρανίαις εὐροφάλιγξι περιδρομον αἰὼν ἑλίσσων,
Ἀγλαὶ ΖΕΤ, ΔΙΟΝΤΣΕ, πάρις ποταύου, πάρις αἰης,
Ἥλιε, παγγενέσθω, παναιολε, χρυσειοφειγγες,

313. The common history of Jupiter (of which
me there are reckoned about three hundred) is
ll of inconsistencies and impossibilities. 452, &c.

* Jupiter Lucetius, or god of light. Macrob. Sat. L. i. c. 15.

L.

LABAN, LUBAN.

BY these terms the Arkite moon was denominated; by some they seem to have been changed into Labar, and Lubar. Epiphanius says that the Ark rested upon mount Lubar, (the same as *Baris*, and the Ararat of Moses.) by which was meant the mountain of Lunus Architis. From Labar the Roman ensigns were stiled Labara, quasi Insignia Lunaria. This is evident from the Lunette, which is continually to be found upon them. The name Labarum however was not properly Roman; but was adopted by the later Emperors, especially those of Constantinople. They borrowed it from some of the conquered nations, who had the same kind of military standard. II, 449.

LABANA.

As the worship of Labana, or Selene, prevailed so much at Carrhæ, or Haran; we may form a judgment from the name of the person, by Moses called Laban, of the nature of his idolatry. We may presume, that he was so named from this worship; and that it consisted in an undue reverence to the Arkite emblem Labana. It is moreover highly probable, that these images, which are supposed to have been invented by Terah, and from him named Teraphim, the same which Laban worshipped, were lunar amulets, or types of the Ark in the form of a crescent. Both Terah, and Serugh,
are

are said to have been devoted to false worship : and though people had been previously addicted to Zabaism, and other species of idolatry, yet the introduction of images is attributed to them. And as the worship of the Arkite emblem prevailed so much at Charræ, the very city of Haran, and Laban, the descendants of Terah ; we may infer, that it was the primitive idolatry of the place, and consisted in the worship of the Labana, or Arkite-moon. Both Isis and Juno were described with the Labana, or Crescent : and Venus was stiled Lubentia, and Lubentina, which certainly related to the same emblem ; and signified Venus Lunaris et Architis. II. 445. Lubentia by the Romans was derived from Lubens, but erroneously.

LACEDÆMONIANS

Esteemed themselves of the same family as the Capthorim of Egypt ; hence they surmised that they were related to the Jews. I. 184.

LAMIÆ.

They are supposed to have delighted in human blood, like the Cyclopians ; but their chief repast was the flesh of young people and children, of which they are represented as very greedy. They were priests of Ham, called El Ham ; hence 'Lamus and 'Lamia. Their chief city, perhaps Tauromenium, is mentioned by Homer (Od. K.) as the city of Lamus, and the inhabitants as of the Giant race. They were Amonians, and came originally from Babylonia. The Lamia were to be found not only in Italy, and Sicily, but Greece, Pontus, and Libya. However widely they may have been separated, they are still represented in the same unfavourable light.

Τις τ' οὐνομα τοδ' ἐπονιδισον ἑρσίοις
Οἱ κ οἶδε Λαμίας τῆς Λιβυτικῆς γένος,

says

says Euripides (Cyclops. v. Philostrat. Vit. Apollon. L. 4. Aristot. Eth. L. 7. c. 6.) Formiæ was one of their principal places in Italy. (v. Horat. L. 3. Ode 17.) The chief temple of the Formians was upon the sea-coast at Caiete; it stood near a cavern, sacred to the god Ait, called Ate, and Atis, and Attis: and it was hence called Caieta, and Caiatta. There were in the rock some wonderful subterranees, which branched out into various apartments. Here the ancient Lamii, the priests of Ham, resided. They undoubtedly sacrificed children here: and probably the same custom was common among the Lamii, as among the Lacedæmonians, who used to whip their children round the altar of Diana Orthia. Fulgentius, and others assure us, that the ancient Latines called the whipping of children Caiatio. Caiat signified a kind of whip, or thong; probably such was used at Caiete. II. 15.

LANGUAGE.

There was once but one language among the sons of men. Upon the dispersion of mankind, this was branched out into dialects; and those again were subdivided: all which varied every age; not only in respect to one another; but each language differed from itself more and more continually. It is therefore impossible to reduce the whole of these to the mode, and standing of any one.—It is my opinion that there are two events recorded by Moses, Gen. v. and Gen. xi. 8, 9. One was a regular migration of mankind in general to the countries allotted to them: the other was a dispersion which related to some particulars [the sons of Chus. See Mr. Bryant's *Observations on the ancient History of Egypt.*] I. 54.

LAODICEA,

LAODICEA,

According to Eustathius (in Dionys. Perieg. v. 915.) was called of old Ramæthan; of which he gives the true interpretation: 'Ραμαιθας, ἀφ' οὗτος ὁ Θεός· 'Ραμαν γὰρ ἐγχωριον τοῦ οὗτος· Ἀθαν δὲ ὁ Θεός. II. 304.

LAR, LAREN, LARIS.

Laren, and Laris, seem to have been ancient terms for the Ark. Indeed they are the same, the n final being changed into an s; hence Lares and Laris. From Laren came Λαρναξ, Larnax, an Ark; also Larnassus, Larina, Laranda; and Larunda, a goddess well known to the Romans. She was stiled Δαιμονων μήτηρ: by some she was called Lara; children were offered at her altar to procure her favour. Parnassus was of old Larnassus; ἐκαλεῖτο δὲ πρότερον Λαρνασσοῦ, διὰ τοῦ τὴν Δευκαλιωνος λαρνακὰ αὐτοῖσι προσεδοχθῆναι. From Laris there were many places named Larissa, and in all these places the Arkite rites prevailed. Lar, and Laren had a reference to the sea: *they who fish in the sea, call the machine, which they use, Λαριναιον, Larinaeum.* Hesych.

There was a sea bird called Lar, which outlived the most tempestuous storms; and hence, perhaps, was made an emblem of the Ark. Homer (Od. E.) compares Hermes to this bird;

Σενεῖ' ἐπεὶ' ἐπὶ κυμασὶ Λαρώ ορνίθι εἰκώς.

The Lares, and Manes, those domestic deities of the ancient Hetrurians, and Latines, were the same personages under different names. By these terms are signified Dii Arkitæ, who were no other than their Arkite ancestors (the Δαιμονες, the Baalim of the scriptures) the persons preserved in the Laren or Ark; the genius of which was Isis, the reputed parent of the world. The feasts instituted to these

S

deities

deities were stiled Larentalia. The Lares were the same as the Dii Penates, and the Dii Præstites; the latter, according to Macrobius (Saturn. L. 1.) were imported from Egypt. Arnobius (l. 3.) stiles them quosdam Genios, et functorum animas; he speaks of Neptune as one of the Lares; and the rest of them are confessedly deities of the sea. (v. Livy, l. 40. c. 52. Macrobius l. 1. c. 10.) II. 451.

LAURUS,

The Laurel, was denominated from Al-Orus: the berry was termed Bacca, from Bacchus. I. 333.

LEITUS.

Herodotus speaks of a Prutaneion in Achaia Pthiotic, called Leitus; of which he gives a fearful account: l. 7. § 197. Ληϊον δὲ καλεοῦσι τὸ Πρύτανιον οἱ Ἀχαιοί· ἣν δὲ ἐσελθῆ, οὐκ ἐστὶ, ὅπως ἐξῆς, πρὶν ἢ θυσεῖσθαι μέλλῃ· ὥς τε πρὸς τοῖσι πολλοῖς καὶ τῶν μελλόντων τοῖσιν θυσεῖσθαι, δεισαντες οἰχοντο ἀποδραῖντες εἰς ἄλλαν χώραν. χρόνου δὲ ἀπιοῦτος, ὀπίσω κατέλθοντες, ἣν ἀλίσκωνται, ἐσελθόντες εἰς τὸ Πρύτανιον, ὥς θύειν τε ἐξηγεῖτο, γεμμάσι παρὰ πυκασθεῖς, καὶ ὥς συνπομπῇ ἐξαχθεῖς. Xerxes, he adds, and his army, passing through Theffaly, paid all due regard to this temple; so awful, it seems, was mysterious cruelty. II. 42.

LETTERS. WRITING.

It is said, that Oannes (*the man of the sea*. Heladius calls him Ωην, which Doricè would be Ωαν. By Ωον πρῶλογονον is signified the Ark.) and Sifuthrus instructed men in the knowledge of letters, and committed many things to writing. Now if the people of the first ages had been possessed of so valuable a secret, as that of writing; they would never have afterwards descended to means less perfect for the explanation of their ideas. And it is to be observed, that the invention of hieroglyphics was certainly

certainly a discovery of the Chaldeans ; and made use of in the first ages by the Egyptians ; the very nations, who are supposed to have been possessed of the superior and more perfect art. They might retain the former, when they became possessed of the latter ; because their ancient records were entrusted to hieroglyphics : but, had they been possessed of letters originally, they would never have deviated into the use of symbols ; at least, for things, which were to be published to the world, and commemorated for ages. Of their hieroglyphics we have samples without end in Egypt ; both on obelisks, and in their syringes ; as also upon their portals, and other buildings. Every mummy almost abounds with them. How comes it, if they had writing so early, that scarcely one specimen is come down to us : but that every example should be in the least perfect character ?

For my part, I believe that there was no writing antecedent to the Law at mount Sinai. Here the divine art was promulgated ; of which other nations partook ; the Tyrians and Sidonians first, as they were the nearest to the fountain-head. And when this discovery became more known ; even then, I imagine, that its progress was very slow : that in many countries, whither it was carried, it was but partially received, and made use of to no purpose of consequence. The Romans carried their pretensions to letters pretty high ; and the Helladian Greeks still higher ; yet the former marked their years by a nail driven into a post : and the latter for some ages simply wrote down the names of the Olympic victors from Coræbus ; and registered the priestesses of Argos.

Why letters, when introduced, were so partially received, and employed to so little purpose, a twofold reason may be given. First, the want of antecedent writings, to encourage people to proceed

in the same track. The practice of writing, or, in other words, composing, depends upon previous reading, and example. A second reason seems to have been the want of such materials as are necessary for expedition and free writing. The rind and leaves of trees, and shells from the sea, can lend but small assistance towards literature: and stones and slabs are not calculated to promote it much further. It is impossible for people to receive any great benefit from letters, where they are obliged to go to a shard or an oyster-shell, for information; and where knowledge is consigned to a pantile. As to the high antiquity assigned to letters by Pliny, (N. H. l. 7.) no credence can be given to that author, who from 720 years infers eternity, and speaks of those terms as synonymous.

Note. From writing upon leaves and shells, came *Petalismus* and *Ostracismus* of the Greeks: from the bark of trees, *Libri* of the Latines. III. 122.

LIBANUS,

Laban, Liban, and Libanah were names of the Lunette, the most noted emblem of the Ark. They are only variations of the same term. Mount Libanus, doubtless, received its name from this type; for the city Arca stood here towards the bottom; and upon the summit was the temple of Venus Architis, where the most ancient rites were preserved of Libanah, or Selene. They were introduced by people stiled Archites; who were colonies from Egypt, the Belidæ, Danaidæ, and Cadmians of the Greeks; and the Hivites and Arkites of Moses. II. 443.

LIBER.

This title given to Dionusus, was, I imagine, the same as Labar; and conferred upon him, as the
deus

deus Lunus. For the horns of Dionusufus, like the horns of Isis, were originally a crescent. II. 450.

LION.

The Egyptians conferred the names and titles of their deities upon animals of every species. A Lion was El-Eon; hence græce λεων. I. 333. The Sun was called Arez; and the Lion, which was an emblem of the Sun, had the same denomination: and there is reason to think, that the device upon Charopian temples was sometimes a Lion. Homer had undoubtedly seen the fierce figure of this animal upon some sacred portal of Egypt; to which he often alludes, when he speaks of a Charopian Lion. (Od. A. 610.)

Ἀρχίοιτ', ἀγρότεροι τε συες, Χαροποι τε Λεονίς.

This term seems to have puzzled the commentators. Χαροποι, ἐπιπληχίκοι, φοβεροί. Sch. ib. It was certainly an Amonian term: and the Poet alluded to a Charopian temple. Hesiod. Theog. v. 321.

Της δ' ἦν Τρεῖς κεφαλαί, μία μὲν Χαροποιοῖο Λεονίς.

Homer (Hymn εις Μήνερτα Δεων, v. 4.) mentions

Λυκῶν κλαγγὴν, Χαρῶν τε Λεονίων.

As a Lion was from hence stiled Charops, so from another temple it was called Charon. Χαρων ο λεων. Hesych. Achilles (Lycoph. v. 260.) is stiled Λιχμήλης Χαρων, a martial Charonian Lion. 512, and n.

ΛΟΦΟΙ

Μαροσιδεῖς. These mounts were not only in Greece, but in Egypt, Syria, and most parts of the world. They were generally formed by art; being composed of earth, raised very high; which was sloped gradually, with great exactness; and the top of all

was crowned with a tower. They were held in great reverence, and therefore considered as places of safety, and were the repositories of much treasure. (See Josephus, Bell. Jud. l. 7. p. 417.) There were often two of these mounds of equal height in the same inclosure. To such as these Solomon alludes, when he makes his beloved say, (Song, c. viii. v. 10.) *I am a wall, and my breasts like towers*. Though the word Chamah, or Comah, be generally rendered a wall; yet I think that in this place it signified the ground, which the wall surrounded: an inclosure sacred to Cham, the Sun, who was particularly worshiped in such places. The Mizraim called these hills Typhon, and the cities where they were erected, Typhonian. But as they stood within enclosures sacred to Chom, they were also called Choma. This, I imagine, was the meaning of the term in Solomon's Song, and in some other places.

In these temples the Sun was principally adored, and the rites of Fire celebrated; and this seems to have been the reason, why the judgment denounced against them is uniformly, that they shall be destroyed by Fire. If we suppose Comah to signify a mere wall, I do not see why fire should be so particularly destined against a part, which is the least combustible. (See Jeremiah xlix. Ainos 1.) As the crime, which brought down this curse, was idolatry, and the term used is Chomah; I should think that it related to a temple of Chom, and his high places, called by the Greeks *Λοφοί μασηιδίαι*. The ground set apart for such use was generally oval; and towards one extremity of the long diameter, as it were in the focus, were these mounds, and towers erected. As they were generally royal edifices, and held sacred, they were termed Tarchon. I. 418.

LUNA.

The same deity was often masculine and feminine: what was Dea Luna in one country, was Deus Lunus in another. I. 39. From Labana and Lavana, came Luna. It is remarkable that the Portus Argous in Hetruria was hard by the Portus Lunus. Strabo, L. 5. And the people of these parts are by Silius Italicus, L. 8. called Mæonians. II. 446. n.

M.

MA, MAS, MACON,

IN many countries, where the Rhoia was not known, the Poppy was made use of as an emblem for the Ark: and it is accordingly found with ears of wheat, and other symbols, upon coins and marbles, where Juno, Venus, Mithras, and other deities are commemorated. The Poppy was by the ancient Dorians stiled Μακων. Now Ma, and Mas, among the Amonians signified water, and with some latitude the sea. Ma-Con denoted the deity worshiped under the name of Poseidon; and signifies Marinus deus, five Rex aquarum. II. 383.

MACAR.

This was a sacred title given by the Amonians to their gods:

Κλυθι, Μακαρ Παιαν, τίτυοχλονε, Φοίβε Λυκωρεν.

Κλυθι, Μακαρ, πανδερκες εχων αιωνιον ομμα.

Orph. H. 33. 7. So Ελθε Μακαρ, to Hercules, and to Pan. Κλυθι Μακαρ, to Dionusufus. Also Μακαρ

Νηρεus. Κλυθι, Μακαρ, φωνων, to Corybas the Sun, Many people assumed this title, and were stiled Μακαρες. Colonies are supposed to have been led by an imaginary personage Macar, or Macareus, Hence many cities and islands were very anciently named Macra, Macris, and Macaria. The Macares, who were the reputed sons of Deucalion, after a deluge settled in Chios, Rhodes, &c. Diod. Sic. l. 5. The Græcians supposed the term to signify *happy*: hence Μακαρες Θεοι was interpreted ευδαιμονες; how far true, cannot now be determined. Some made Macar the offspring of Lycaon, others of Æolus.

Diod. Sic. l. 5. speaks of Macareus as the son of Jupiter. This term is often found compounded, Macar-On. Hence people called Μακαρωνες, and Μακρωνες, and places Μακρων: and hence probably the original of Μακρων νησοι. They were to be found in the Pontus Euxinus, as well as in the Atlantic. The Acropolis of Thebes in Bœotia was called Μακρων νησος. The inland city Oâsis, in an Egyptian province, had the same name: so that the meaning of it must not be looked for in Greece. It was sometimes expressed feminine, Macris, and Macra, and interpreted *longa*. It was certainly an ancient sacred Amonian word, and had no relation to length; but was grown so obsolete, that the original purport could not be retrieved. There was a cavern in the Acropolis of Athens, called Macrai,

Προξορόν αν̄ρον, ᾱς Μακρας κυλησκειμεν.

Eurip. in Ione. Macrai was a contraction for Macar-Ai, or the place of Macar, a title of the deity. l. 67.

MAGUS.

By Magus is probably meant Chus, the father of those worshippers of Fire, the Magi: the father also
of

of the genuine Scythæ, who were stiled Magog, I. 8,

MANES.

This term is derived from Man, Manus, and Mania. Apuleius (Metam. l. xi.) introduces Isis, (the genius of the Ark) as calling herself *Regina Manium*. Huetius (Demonst. Prop. 4.) says, *Lares Varro Manes esse vult, Maniæ filios, quæ dicitur vulgo Larunda*. Mela (L. i. c. 9.) says, that the Augelenses, who lived near the Syrtes in Africa, held the Manes, as the supreme and only deities. That to them they directed their prayers, and made their offerings: and also swore by them. The Greeks and Romans did the same thing: and it is wonderful, that they should be so blinded, as not to perceive the true meaning. Most of their deities were formed out of titles: and the whole of their worship was confined to a few deified men, the Lares, Manes, and Dæmones. They were no other than their Arkite ancestors, the Baalim of the Scriptures: to these they offered; and to these they made their vows. II. 455.

MAPS.

The Egyptians were very famous for geometrical knowledge: and as all the flat part of their country was annually overflowed, it is reasonable to suppose that they made use of this science to determine their lands, and to make out their several claims, at the retreat of the waters: and in consequence, that charts and maps were first delineated in this country. These did not relate only to private demesnes, but included the course of the Nile, and all the sea coast, and its inlets, with which lower Egypt was bounded. It is very certain, that the people of Colchis, who were a colony from Egypt, had charts of this sort, with written descriptions

scriptions of the seas and shores, whithersoever they traded : and they at one time carried on a most extensive commerce. The Scholiast upon Apollon. Rhod. L. 4. v. 279. says, that the Colchians still retain the laws and customs of their forefathers; that they have pillars of stone, upon which are engraved maps of the continent, and of the ocean. Apollonius himself calls them *Κυβέλλεις* : they were of a square figure, like obelisks. If then the Colchians had this science, we may presume that their mother country possessed it in as eminent a degree : and we are assured, that they were very knowing in this article. Clemens Alexandrinus (Strom. 6.) mentions, that there were maps of Egypt, and charts of the Nile very early. And we are moreover told, that Sesostris (by which is meant the Sethosians) drew upon boards schemes of all the countries, which he had traversed : and copies of these were given both to the Egyptians, and to the Scythians, who held them in high estimation. Eustath. Præf. Ep. to Dionys. Rericg. p. 12. This is a curious account of the first delineation of countries, and origin of Maps; which were first described upon pillars. I. 385. (v. Atlas.)

Though the origin of Maps may be deduced from Egypt; yet they were not the native Egyptians, by whom they were first constructed. Delineations of this nature were the contrivance of the Cuthites, or Shepherds. They were first engraved on pillars, and in aftertimes sketched out upon the Nilotic papyrus. There is likewise reason to think, that they were sometimes delineated upon walls. Pherecydes Syrus (Laert. L. 1. Joseph. c. App. L. 1. c. 2.) is said to have studied in Egypt. He says that Zas, or Jupiter, composed a large and curious robe, upon which he described the earth, and the ocean, and the habitations upon the ocean. Zas, or more properly Zan, was the Dorian title of Amon.

Amon. And Ogenus, the Ocean, was the most ancient name of the Nile, from whence the Græcians borrowed their *Ωκεανος*. The word was a compound of Oc-Gehon, and was originally rendered Ogehonus. It signifies the noble Gehon, and is a name taken from one of the rivers of Paradise. The robe abovementioned, was indeed a Pharos: a building, a temple, which was not constructed by the deity, but dedicated to him: upon the walls of which were described, and otherwise delineated, *Ωγανος και Ωγανου δαμάλια*, the course of the Gehon, or Nile; and the towns and houses upon that river. l. 390.

MEDUSA.

The head of Medusa in Argolis is said to have been the work of the Cyclopians. This seems to have been an ancient hieroglyphical representation upon the temple of Caphisus (from Caph-Isis, *petra deæ Ifidis*.) It was usual with the Egyptians and other Amonians to describe upon the architrave of their temples some emblem of the deity, who there presided. Among others the Serpent was esteemed a most salutary emblem; and they made use of it to signify superior skill, and knowledge. A beautiful female countenance surrounded with an assemblage of Serpents was made to denote Divine wisdom, which was stiled Meed, or Meet, the *Μητις* of the Greeks. *Μεδουσα* is from Meed-Ous, the temple of Metis, or Divine wisdom. The devices upon temples were often esteemed as talismans, and supposed to have an hidden, and salutary influence, by which the building was preserved. In the temple of Minerva at Tegea was some sculpture of Medusa, which the goddess was said to have given herself, *to preserve the city from ever being taken*. (Pausan. L. 8.) It was probably from this opinion, that the Athenians

6

had

had the head of Medusa represented upon the walls of their Acropolis: and it was the insigne of many cities, as we may find from ancient coins. I. 510.

MELECH, MALECH, MOLOCH.

These terms mean the same, though differently expressed: they betoken a King; as Malecha does a Queen. It was an old title given to many deities in Greece: it became obsolete, and was misunderstood; so it was often changed to *Μελιχος*, and *Μελιχιος*, signifying the *sweet, gentle, benign* deity. Pausanias (L. I. c. 2.) mentions a Jupiter *Μελιχιος* in Attica, and at Argos, and another (l. I.) with Artemis at Sicyon. These two, he says, were of great antiquity, placed in the temple before the introduction of images; the one was represented by a pyramid, and the other by a bare pillar. He (l. 10.) also speaks of some unknown gods at Myonia in Locris, called *Θεοι Μελιχιοι*: and of an altar with this inscription, *Βωμος Θεων Μελιχιων*.

Rivers often had the name of Melech, changed by the Greeks into *Μελιχοι*. Malaga in Spain was properly Malacha, the royal city. Perhaps Amelek was Ham Melech contracted. (1 Chron. iv. 40.) Malchom, the god of the Sidonians, was, I suppose, a contraction of Malech-Chom, *Βασιλευς Ἥλιος*, a title given to the Sun; but conferred also upon the chief of the Amonian family. (Zeph. i. 4.) I. 70.

MELES, MELAS.

The terms El, Ees, are sometimes combined with the name of Ham; as Hameles, Hamelas; contracted to Meles, Melas. There were rivers of these names. A Meles in Pamphylia, another near Smyrna, both noted for their most cold and pure water; a Melas in Cappadocia, which ran through a hot, inflammable country, and formed
many

many fiery pools. In Pontus was Amasus, Amasia, Amaseæ, where the region abounded with hot waters. I. 33.

MELIBOCHI,

The name of a mountain in Germany (near which Cærodo, the Saturn of the Latines, together with Isis, was worshipped,) seems to be a variation of the ancient terms Melech Bochus, the Lord Bochus. Bacchus was often mistaken for Dionusus, and in many countries called Bochus, and Bocchus; as in Mauritania and Numidia. II. 265.

MELICARTUS,

The Hercules of the Phenicians and Cretans, was properly Melech-Carta, the deity of the place. I. 92.

MELISSÆ, MELITTÆ.

The priests of the Seira (who was also stiled Melitta and Melissa) were called Melissæ, and Melittæ, and the votaries in general had that appellation. Many colonies went abroad under this appellation; and may be plainly traced in different parts of the world: but the Græcians have sadly confounded the histories, where they are mentioned, by interpreting Melissæ, *Bees*. II. 375.

MEMPHIS,

In Egypt; even this city, if we may believe the Græcians, was built by Argives. But by this was certainly meant Arkites; for Argos itself in the Peloponnesus could not have supplied persons to have effected, what was supposed to have been done by them. II. 506.

MEN,

MHN, MENES, MANES, MENON,

Were all terms, by which the Lunar god (deity Lunus, i. e. Noah) was in different countries distinguished. This deity was represented by a lunette; which did not relate to the planet in the heavens, but to the Patriarch, and to the Ark: for the lunette greatly resembled the sacred ship, *καὶ ἀμφιπρυμναῖς*, under which semblance the Ark was described. It was accordingly revered under this type in many places. II. 310.

In the mythology of the Ark, and the Jönah, there is continually some reference to the moon; the former from its figure being stiled Μῆν. Hence it is, that the Moon by the Egyptians was esteemed the mother of all beings: for the Moon and the Ark were synonymous terms. 333. Meno-Taurus, signifies Taurus Lunaris, and was a sacred emblem. I. 403. n.

As the name of the deity Meen and Manes, was changed to Magnes, so the people thence denominated had also the title of Magnetes; which was the usual appellation given to them by the natives of Asia. II. 514. The Menciadæ, who were priests and priestesses of Menes, were said to be changed into birds, because, like the Pelciades and Trerones, they were Iönim. II. 292.

MENELAUS

Was of old, according to Hesychius, stiled Pitantes; and the reason of it may be known from his being a Spartan, by which was intimated one of the Serpentigenæ, or Ophites. Hence he was represented with a Serpent for a device upon his shield. I. 488.

MENTOR.

MENTOR.

As many sacred towers were seminaries of learning, (v. Chiron.) Homer from one of them has formed the character of sage Mentor; under whose semblance the goddess of wisdom was supposed to be concealed. By Mentor, I imagine, that the Poet covertly alludes to a temple of Menes. It is said, that Homer in an illness was cured by one Mentor, the son of Alcimus. The person probably was a Mentorian priest, who did him this kind office, if there be any truth in the story. I. 440.

MEROPES.

This was another name given to those of the dispersion. Epiphanius adv. Hær. l. 1. p. 6. And he further supposes that the language of mankind at Babel was changed. Many other writers have imagined, that there was at Babel an universal change of language. But the author of the Chronicon Paschale (p. 49.) more truly confines the change to sound and utterance; *δια τὴν αἰσταν καὶ Μεροπὶς πάντες κεκληνῆσαι, δια τὴν Μεμερισμένην τὴν φωνήν.*

Many of the family of Chus came into Hellas, Mysia, and Ionia. They possessed some of the best islands of the Ægean sea: Cos, or Cöus, by which is meant Χους, the Græcian name of Chus, was particularly occupied by the Cuthites, who preserved many memorials of their original.

The two principal occurrences preserved by the Cuthites were the Deluge, and Dispersion: and they styled themselves both Ogugians, and Meropians from these circumstances. Hence Cöus is so characterized. Callim. H. in Del. v. 160. speaking of Latona;

Ωγγυγίνε δ' ἠπειλά Κωῶν Μεροπηΐδα θεσον
Ἰκέλο—————

The

The Meropidæ were the supposed descendants of Merope; and likewise of Merops. The latter was by some looked upon as the author of Dæmon worship; consequently one of the first, who introduced innovations in religion. They were the same as the Heraclidæ, or Herculeans; though Pindar (Isth. Od. 6. v. 46.) supposes them to have been conquered by Hercules, who subdued all the Meropians. But Hercules was the chief deity of the first ages: and in the subduing of the Meropes we have an ancient tradition transmitted, which the Coans had preserved. It related to their dispersion, and to the Giant monarch (Nimrod) who was by way of eminence styled Al-Cuon, or *the great king*. If therefore, instead of Hercules, we substitute *Divine Vengeance*, the purport of the tradition will be plain. (v. Pind. Nem. Od. 4. v. 42.)

Some seem to apply the term Merops to all mankind: Μερopes, ανθρωποι. Hefych. But they were a particular race; Pindar (*supra*) mentions Μερωνων εθνηα, intimating, that there were several nations of them. The Athenians were Meropians by being Nebridæ. They were also styled Erectheidæ, or the descendants of Erectheus, who was said to be the father of Merope. A large body of this family occupied a region far in the west, called Μερουσιδα γην: they were the Atlantians, who settled in Mauritania; and were of the Titanian race. They were the same as the Cuthite Erythreans: and the ocean, upon which they lived, was called the Erythrean sea. There was an Erythrean sea also in the east, where lived the Indo-Cuthites, a people of the same family as the Meropes, and called Æthiopes, Mauri, and Erythræi. In short, in almost all places, where the Cuthites settled, the titles of Æthiopes, Titanes, Mauri, Erythræi, and also of Meropes will be found.

The

The Trojans also were of this family: and Homer, speaking of the foundation of Troy, mentions it as *πολις Μερωνων ανθρωπων* (Il. T. v. 215.) *a city of the Dispersed*. The Trojans, and Mysians, were of a different family from the native Phrygians; being of the same lineage, with the people of Hellas and Ionia. The Phrygians were the descendants of Japhet, and Javan: and possessed the whole country, except some districts upon the sea-coast. As they were of a different race, so they had a language of their own distinct from that of Troas. They were likewise in subjection to a king, who is represented as monarch of the whole country. All this is to be obtained from the evidence of Homer himself. (Iliad. T. v. 295. H. to Venus, v. 109. See also Strabo, l. 13. p. 910.) But the Græcians and Trojans were of the same family, however they may be represented, as in a state of warfare: and they are introduced as speaking the same language. Priam's people could converse with their enemies: but their allies differed from them in speech, and indeed from one another. As the Trojans were Meropes and Titanians, they were consequently *Αθανάσιοι*, or of the race of the Immortals. Their language accordingly is characterized by Homer as the language of the gods. It was the Amonian, or Titanian tongue: and we often find it opposed to that of men, which was the language of Japhet and Javan. (See Hom. Il. A. v. 402. B. 811. E. 289. T. 73. Od. K. 304. M. 61. Schol. in Theocr. Idyl. 13. v. 22.) Hence we find, that there were two languages alluded to by the Græcian writers; one of which was the Meropian, or that of the Dispersed; the other was the language of Javan. III. 427.

METHANE.

Almost all the places in Greece were of oriental etymology; or at least from Egypt. I should suppose that the name of Methane in the Peloponnesus had some relation to a fountain, being compounded of Meth-An, the fountain of the Egyptian deity Meth, the Μητις of the Greeks. We learn from Pausanias (l. 2.) that there was in this place a temple, and a statue of Isis, and of Hermes in the forum; and that it was situated near some hot springs. We find this term sometimes compounded Meth-On, of which name there was a town in Messenia. (Pausan. l. 4.) I. 204.

MINERVA.

The Athenians were Saïtæ: and Minerva was stiled Saïtis; and was worshiped under that title at Pontinus near Epidaurus. She was undoubtedly so named from the Olive, Saït, which was peculiarly sacred to her.——Minerva dicitur navem fecisse biproram, in qua Danaus profugit. (Hygin. F. 168.) II. 453.

MINES

Were held sacred; and like fountains were denominated from Ænon, and Hanes, those titles of the Sun. In Arabia near Petra was a mine, named Phinon, and Phænon. Epiphanius (Advers. Hæc. l. 2. tom. 2.) mentions Φαινησια μίλλα, or the mines of Hanes. I. 90.

MINUA, MANIA, MONIA,

Are all of the same purport; and relate equally to Selene the Moon. Μινυα, πόλις Θειταλίας, ἡ πρότερον Αλμωνια. (Steph. Byzant.) II. 448.

MINYÆ.

MINYÆ.

The votaries of the Patriarch, who was called Meen, and Menes, were stiled Minyæ; which name was given to them from the object of their worship. II. 242. We must not look for the original of this term in Greece; but from among those people, through whom it was derived to the Helladians. There were Minyæ, or Minnæi on the Red sea, who were Arabians, and worshippers of the Lunar deity. They did not refer this to the Moon; but to the Genius of the Ark, whom they stiled Menith, Maneth, and Mana. One of their chief cities was named Manna-Carta, from this goddess there worshiped. They called her also Mather, and Mither, similar to the Mithra of the Persians; by which was signified the Mother of gods and men. The Menæi in Sicily were situated upon the river Menaïs. They had traditions of a deluge; and a notion, that Deucalion was saved upon mount Ætna; near which was the city Noa. There were of old Minyæ in Elis, upon the river Minyas. There were Minyæ, or Menians in other parts: they were all Arkites. The chief title of the Argonauts was that of Minyæ. The genealogies relating to the persons from whom the Argonauts are said to be descended are all fictitious, and inconsistent; they were Minyæ, that is, Arkites. II. 510.

MITHRAS.

All waters, which had any uncommon property, were sacred to Elees, or Eesel. It was an ancient title of Mithras and Osiris in the East, the same as Sol, or the Sun. I. 31. Nothing was more common among the Persians, than to have their temples formed out of rocks. *Mithras e Petra* was in a manner a proverb. Porphyry assures us, that the

deity had always a rock, or cavern for his temple, that people, in all places, where the name of Mithras was known, paid their worship at a cavern. (de Antro Nympharum. 263.) 223. The temple named Istacher, and the caverns in the mountains of Chusistan, were sacred to Mithras, and were made use of for his rites. Some make a distinction between Mithras, Mithres, and Miithra, but they were all the same deity, the Sun, esteemed the chief god of the Persians. 230.

MIZRAIM.

This person is looked upon as the father of the Egyptians; but his history is so veiled under allegory and titles, that no great light can be obtained. Some consider Mizraim as a people, not as a person. This people were the Egyptians; and the head of their family is imagined to have been Misor, or Metzor. It is certain that Steph. Byzant. among other names stiled Egypt *Mvapa*, which doubtless is a mistake for *Mvapa*, the land of Musar, or Mysar. Josephus called Egypt Mestra; Eusebius and Suidas Mestraia, by which is meant the land of Metzor, a different rendering of Mysor. Sancho-niathon alludes to this person under the name of *Misowp*; and joins him with Sydic: both which he makes the sons of the Shepherds Amunus, and Magus. Amunus, I doubt not, is Amun, or Ham, the real father of Misor, from whom the Mizraim are supposed to be descended. I. 7.

Mizraim, who settled in Egypt, were branched out into seven families. Of these the Caphtorim were one; who seem to have resided between Pelusium and mount Casius, upon the sea-coast. Caphtor, from whence the people were denominated, signifies a tower upon a promontory; and was probably the same as Migdol, and the original residence of the Caphtorim. This people made an
1
early

early migration into Canaan, where they were called Palestines, the Philistim of the Hebrews; and the country where they settled, was named Palæstina. Whether the whole of their family, or only a part, are included in this migration, is uncertain. Be it as it may, they seem to have come up by Divine commission, and to have been entitled to immunities, which to the Canaanites were denied. (Amos ix. 7.) In consequence of this, upon the coming of the Israelites into Canaan, they seem to have been unmolested for years. They certainly knew from the beginning, that the land was destined for the Israelites, and that they only dwelt there by permission. (Consult Gen. xx. 15. xxi. 23. xxvi. 27. Joshua xiii. 2.)

The other tribes of the Mizraim sent out colonies to the west; and occupied many regions in Africa; to which part of the world they seem to have confined themselves. The children also of Phut, the third of the sons of Ham, passed very deep to the southward: and many of the black nations are descended from them; more, I believe, than from any other family. Lybia proper, was peopled by the Lubim, or Lehabim, one of the branches from Mizraim. (Chron. Pasch. p. 29.) The sons of Phut settled in Mauritania; where was a region and river called Phutia. Some of this family settled above Egypt near Ethiopia, and were styled Troglodytæ. (Syncellus. p. 47.) Many of them passed inland, and peopled the Mediterranean country. In process of time, the sons of Chus, after their expulsion from Babylonia, and Egypt, made settlements upon the sea-coasts of Africa, and came into Mauritania. We accordingly find traces of them in the names, which they bequeathed to places; such as Chuzis, Chusarez, upon the coast; a city Cotta, a promontory Cotis, in Mauritania. By their coming into these parts the

memorials of the Phuteans were in some measure obscured. They are however to be found lower down; and the country upon one side of the river Gambia is at this day called Phuta.

It is not possible at this æra to discriminate the several casts among the black nations. Many have thought, that all those, who had *woolly* hair, were of the Ethiopian, or Cuthite, breed. But nothing can be inferred from this difference of hair: for many of the Ethiopic race had *strait* hair. (Herod. l. 5. c. 1.) And we are told by Marcellinus, that some of the Egyptians had a tendency to wool. From whence we may infer, that it was a circumstance more or less to be observed in all the branches of the line of Ham; but universally among the Nigritæ, of whatever branch they may have been. III. 293.

MNEUIS.

It is said of the Patriarch after the Deluge, that he became an husbandman. This circumstance was religiously recorded in all the ancient histories of Egypt. An Ox, so useful in husbandry, was, I imagine, upon this account, made an emblem of the Patriarch. Hence upon many pieces of ancient sculpture are seen the Ox's head with the Egyptian modius between his horns; and not only so, but the living animal was in many places held sacred, and revered as a deity. At Memphis they worshiped the sacred Bull Apis; at Heliopolis they held the Bull Mnevis, or Mneuis, in equal veneration. The like custom was observed at Momemphis, Aphroditopolis, and Chusa, except that in these places, the object of adoration was an Heifer or Cow.

That the Apis, and Mneuis, were both representations of an ancient personage is certain; and who that personage was, may be known from Diodorus. (l. 1.)

(l. 1.) He speaks of him by the name of Mneues : but confines his history to Egypt, as the history of Saturn was limited to Italy ; that of Phoroneus and Inachus to Argos ; of Deucalion to Thessaly.

Mneues, or as the ancient Dorians expressed it, Mneuas, is a compound of Men-Neuas, and relates to the same person, who in Crete was stiled Minos, Min-Noas, and whose city was Min-Noa : the same also who was represented under the emblem of the Men-Taur, or Mino-Taurus. Diodorus speaks of Mneues, as the first lawgiver ; and says, that he lived after the æra of the gods and heroes, when a change was made in the manner of life, among men. He describes him as a man of most exalted soul ; a great promoter of civil society, which he benefited by his laws, which were unwritten ; these he received from the chief god Hermes, as of the greatest importance to the world. He was the same as Menes, whom the Egyptians represented as their first king ; and a great benefactor. This was the person who first sacrificed to the gods, and brought about a great change in diet ; a circumstance which occurs continually in the history of the first ages.

We find it made a characteristic of almost every ancient personage, *that he withdrew mankind from their savage and bloody repasts.* To this foul and unnatural manner of feeding, which prevailed in the Antideluvian world, the poets and mythologists continually allude ; and memorials of it were kept up in all their rites and mysteries, where one part of the ceremony consisted in eating raw flesh, which was often torn from the animal, when alive. [See Bruce's *Account of the Abyssinians.*] Menes, who put a stop to this cruel practice, and introduced a more mild diet, is stiled Meen by Herodotus, and was the same as Men-Neuas above-mentioned : the same also as the Men-Taur, and Taur-Men, of other countries. Diodorus

(in the present copies it is *Βουρ Μνευς*, without sense) calls this famous lawgiver *Βουρ Μνευς*, Taurus Men-Neues; from whence we may judge, that he was the same person, whom the Egyptians revered under the symbol of the sacred Bull; especially as it was called by the same name Mneuas, and Mneues. II. 417.

MON.

The planet so called was only made use of as a resemblance, and type of the Ark; and thence was called Mon, and Moon, as we may infer from the Hebrew: for *מֶן*, and *מֶנָּה*, Mon and Monah, signify in that language an image, or type. The name was at times differently expressed, but related to the Genius of the Ark, who was worshiped by the Canaanites under the title Baal Maon, (Ezekiel xxv. 9.) and whose temple was the Beth-Moon of Jeremiah. (xlviii. 23.) This deity was the same as Isis, and Rhea. II. 444.

MONA.

Tacitus (De Mor. Germ.) takes notice, that the Suevi worshiped Isis: and he mentions that the chief object at their rites, was an Ark, or ship; *signum in modum Liburnæ figuratum*; which was held in great reverence. The like mysteries according to Artemidorus prevailed in one of the British islands: in which, he says, that the worship of Damater was carried on with the same rites as in Samothracia. (Strabo, l. 4.) I make no doubt, but that this history was true; and that the Arkite rites prevailed in many parts of Britain; especially in the isle of Mona, where in aftertimes was the chief seat of the Saronides, or Druids. Monai signifies insula Selenitis, vel Arkitis. It was sometimes expressed Menai; as is evident from the frith between the island and the main land being

being stiled Aber Menai at this day. Aber Men-Ai signifies *fretum insulæ dei Luni*; which island undoubtedly had this name from its rites. The same worship was probably extended to some of the Scottish Isles, the Hebrides of the ancients, and particularly into that called Columbkil. II. 473.

MONIMUS.

The emperor Julian acquaints us in his hymn to the Sun, that the people of Edeffa possessed a region, which from time immemorial had been sacred to that luminary: that there were two subordinate deities, Monimus and Azizus, who were esteemed coadjutors, and assessors to the chief god. He supposes them to have been the same as Mars and Mercury: but herein this zealous emperor failed; and did not understand the theology, which he was recommending. Monimus and Azizus were both names of the same god, the deity of Edeffa, and Syria. The former is undoubtedly a translation of Adad, which signifies *novas*, or *unitas*; or more properly *primus*. Azizus is a reduplication of a like term, being compounded with itself; and was of the same import as Ades, or Ad-Ees, from whence the place was named. I. 27.

MONKS.

Plato says (de Repub. l. 10. p. 620.) that Orpheus out of disgust to womankind led the life of a *swan*. The meaning certainly is, that he retired to some cloister, and lived a life of celibacy, like a priest. For the priests of many countries, but particularly of Egypt, were recluses; and devoted themselves to celibacy: hence Monkery came originally from Egypt. I. 381.

MOSES.

MOSES.

Emblems in the first ages seem to have been similar in most countries: and to have almost universally prevailed. The sacred writers often allude to them: and many of them were retained even in the church of God. For the symbol thus admitted was a very proper memorial: and all the emblems were originally the best which could be devised, to put people in mind of what had passed in the infancy of the world. The whole was designed as a display of God's wisdom and goodness: and to transmit to latest posterity memorials of the preservation of mankind. The symbols in ancient times were instead of writing; harmless, if not abused: nay of great consequence when directed to a proper purpose. Such were the Serpent, the Ark, the Iris, the Dove; together with many others, to which there are apparent allusions in Scripture. These were known to the Israelites before their descent into Egypt: being originally from that country beyond the flood, where their fathers of old resided. And when properly applied, they were as innocent as the elementary characters, by which the same histories were in aftertimes recorded. The lifting up of the Serpent in the wilderness was proper as a prophetic designation, and as pertinent to the people, to whom it was exhibited, as the purport would have been, if expressed by letters, and written at length upon a tablet. It is true that these symbols were at last perverted; and the memorials abovementioned degenerated into idolatrous rites and worship. It was accordingly the purpose of Providence, in its dispensation to the Israelites, to withdraw them from this idolatry of the Gentiles: and this was effected, not by denying them the use of those characters, which were the current types of the world, and to which they had

had been constantly used; but by adapting the same to a better purpose, and defeating the evil by a contrary destination.

Upon the resting of the Ark upon Mount Baris, and the appearance of the Bow in the clouds, it pleased God to make a covenant with man, and to afford him some gracious promises. A memorial of this was preserved in the Gentile world. They represented this under the type of an Ark; which they stiled Barith, in allusion to the covenant. Some ages after, another covenant of a more peculiar nature was made by the Deity with the posterity of Abraham: and a law was promulgated from mount Sinai. In consequence of this, another Ark by divine appointment was framed, seemingly in opposition to the former; and this too was called the Ark of the covenant. This I mention, because many persons have been alarmed at finding sometimes the same symbols among the Egyptians as were to be found in the ordinances of the Israelites. Both Spencer and Marsham have animadverted upon this: and seem to have carried their notions too far; for from them one might be induced to imagine, that the Law of Moses was in a manner founded upon the rites of Egypt. But there is not the least reason for such a surmise. The religion of the two nations was essentially different: and though some symbols were similar, yet it does not follow, that they were borrowed from that quarter. They were many of them general types, of great antiquity, and known to the whole world. II. 528.

MUREX.

Every deity was by the ancients gratefully looked up to as the cause of some blessing. The Tyrians and Sidonians were famous for the manufacture of purple: the dye of which was very exquisite, and the

the discovery of it was attributed to Hercules of Tyre; the same whom Palæphatus styles Hercules Philosophus. Some will not allow him this honour; but say, that his dog was the discoverer. For accidentally feeding upon the Murex, he stained his mouth with the ichor of the fish; and from hence the first hint of dying was taken. Such is the story; too childish to admit of credit. It is not likely that a dog would feed upon shell-fish: besides the Murex is of the turbinated kind, and particularly aculeated; having strong and sharp protuberances, with which a dog would hardly engage. This story is founded upon the usual misconception of the Greeks. Hercules of Tyre, like all other oriental divinities, was stiled Cahen, and Cohen, as was allowed by the Greeks themselves. By this intelligence however they could not abide; but changed this sacred title to *Kυν*, a dog, which they described as an attendant upon the deity. Johannes Antiochenus, who tells this story at large, says, that purple was the discovery *Κυνος Ποιμενικου*, which in the original history was undoubtedly a *Shepherd King*. I. 343.

MYRINA,

From a notion that the Amazonians were a community of women, historians have represented the chief personage of their nation as a female. She is mentioned by some as having flourished long before the æra of Troy: and it is said more precisely by others, that she lived in the time of Orus, the son of Isis and Osiris. This removes her history far back; so as to make it coeval with the first annals of time. Her dominions lay in the most western parts of Africa, at the extremity of Atlas; where the mountain terminated in the ocean. This country, Mauritania, was supposed to have been possessed by the Atlantes and Gorgons. The
Græcian

Græcian writers, who did not know that the same family went under different titles, have often made the same nation at variance with itself. And as they imagined every migration to have been a war-like expedition, they have represented Myrina as making great conquests: and what is extraordinary, going over the same ground, only in a retrograde direction, which Osiris had just passed before.

According to Homer (Il. B. v. 811.) she died in Phrygia; for he takes notice of her tomb in the plains of Troas; and represents it as a notable performance.

Ες δὲ τις προπαροῖθε πολέως αἰπυῖα κολωνή,
 Ἐν πεδίῳ ἀπανευθε, περιδρομος ἐνθα καὶ ἐνθα·
 Τὴν ἦλοι ἄνδρες Βαλῖειαν κικλησκουσιν,
 Ἀθανάσῃ δὲ τε σῆμα πολυσκαρθμοῖο Μυρίνης.

The tomb of this heroine was in reality a sacred mound, or high altar (v. Taph.); and Myrina a gentile divinity. In her supposed conquests we may in great measure see the history of Osiris, and Perseus, reversed, and in some degree abridged; yet not so far varied, but that the purport may be plainly discerned. II. 68.

MYRRH,

Μυρρά, was denominated from Ham-Ourah. The Egyptians stiled it Baal. I. 333.

N.

NANA.

There is a history mentioned by Arnobius (l. 5.) of a king's daughter in Phrygia, named Nana; who lived near the mountain, where Deucalion was supposed after the deluge to have landed. She is said to have found a pomegranate, which she put into her bosom, and by its influence became with child. Her father shut her up with an intent to destroy her: during her confinement she produced Atis, or Attis; the person who first instituted the sacred rites of Rhea, and Cubele, and who was looked upon as the same with Apollo.—Pausanias (l. 7.) tells the same story with additional circumstances: from all which we may perceive that it was an ancient tradition, and related to an history of consequence; but taken from some allegorical description, when the terms were imperfectly understood. Nana seems to be a mistake for Naua: though the Patriarch does appear to be sometimes alluded to under the name of Nun, which is not much unlike Nana. Epiphanius mentions some heretics, who worshiped Idal-Baath. This was either a place or machine, where the holy man Nun was supposed to have been born under the semblance of a Serpent. (v. Lilius Gyrald. Syntag. 1.) II. 382.

NAUPLIANS.

The Cyclopians must have resided at Nauplia in Argolis; a place in situation not unlike Hermonoe. Near it were caverns in the earth, and subterraneous passages, consisting of labyrinths cut in the rock, like the syringes in Upper Egypt, and the maze at the lake Mæris: and these also were reputed the work of the Cyclopians. Pausanias (l. 4.) thinks very truly, that the Nauplians were from Egypt. He supposes that they were some of those emigrants, who came over with Danaus. The nature of the works, which the Cyclopians executed, and the lake, which they named Acheusia, shew plainly the part of the world from whence they came. I. 505.

NATΣ.

There is reason to think, that in early times most shrines among the Mizraim were formed under the resemblance of a ship, in memory of the Deluge, and the conservation of one family in the Ark. Nay, farther, both ships and temples received their names from hence; being stiled by the Greeks, who borrowed largely from Egypt, *Naus* and *Naos*, and Mariners *Nauilai*, in reference to the Patriarch, who was variously stiled Noas, Naus, and Noah. II. 227.

NEBRIDÆ.

There was a family of this name at Athens, and another at Cos; they were, as we may infer from their history, the posterity of people, who had been priests to Nimrod. I. 11.

NEITH, NEIT,

One of the Egyptian deities was so called: her priests were stiled Pataneit. I. 45.

NEPHELIN.

NEPHELIM.

Persons of great strength and stature were stiled among the people of the east Nephelim: which in after times the Greeks supposed to relate to *νεφέλη*, *a cloud*. In consequence of this, they described the Centaurs as born of a cloud; and not only the Centaurs, but Ixion, and others, were reputed of the same original. The chief city of the Nephelim stood in Thessaly, and is mentioned by Palæphatus (c. 2.); but through the misconception of his countrymen it was expressed *Νεφέλη*. The Græcians in general were of this race. The Scholiast upon Lycophron (v. 22.) mentions that the descendants of Hellen were by a woman named Nephele, whom Athamas was supposed to have married. *Αθαμας ὁ Αἰόλου τοῦ Ἑλλήνος παῖς ἐκ Νεφέλης γεννᾷ Ἑλλήν, καὶ Φριξόν*. The author has made a distinction between Helle, and Hellen; the former of which he describes in the feminine. By Phrixus is meant *Φρυξ*, who passed the Hellespont, and settled in Asia minor. However obscured the history may be, I think the purport of it is plainly this, that the Hellenes, and Phrygians were of the Nephelim, or Anakim race. I. 435.

NEREUS.

Noah was figured under the history of Nereus, a deity of the sea; and his character of an unerring prophet, as well as of a just, righteous, and benevolent man is very plainly described. Hesiod. Theog. v. 233.

*Νηρεα δ' ἀψεῦδῃ καὶ ἀληθεῖα γενναῖο Πούης,
Πρεσβυλῆϊον παίδων· αὐτὰρ καλεοῦσι Γερουῖα,
Ὅννεκα νημερῆς τε, καὶ ἠπίος· οὐδὲ θεμισέων
Ληθεῖαι, ἀλλὰ δίκαια καὶ ἠπια δῆνεα οἶδεν.*

He

He is termed by Æschylus παλαιγένης; and is mentioned by Orpheus as a son of the ocean, but of all others the most ancient. Orp. Argon. v. 334.

Νηρεα μὲν πρῶτιστ' ἀλλω, πρεσβυτον ἀπαντων.

II. 270.

NIMROD,

The son of Chus, (Gen. x.) his history is plainly alluded to under the character of Alorus, the first king of Chaldea: but more frequently under the title of Orion. The Cuthite colonies, which went westward, carried memorials with them of this their ancestor; and named many places from him; where will be found some peculiar circumstances, which will point out the great Hunter, alluded to in their name. The Græcians generally stile him Νεβρωδ: hence Nebrodes, a mountain in Sicily, a place famous for hunting; Nebriffa a town in Spain near the mouth of Bœtis, called by Pliny (N. H. l. 3. c. 1.) Veneria, a mistake probably for Venaria, as the rites and memorials alluded not to Venus, but Nimrod, and Bacchus.

The term Νεβρος, which the Greeks substituted for Nimrod, signifying a *Fawn*, gave occasion to many allusions about a fawn, and fawn-skin, in the Dionusiaca and other mysteries. The history of Nimrod was in great measure lost in the superior reverence shewn to Chus, or Bacchus: yet there is great reason to think, that divine honors were of old paid to him. He seems to have been worshiped in Sicily under the names Elorus, Pelorus, and Orion. He was likewise stiled Belus; but as this was merely a title, and conferred upon other persons, it renders his history difficult to be distinguished. Nimrod built Babylon according to the Etym. Magnum. I. 9.

U

NIOBE

NIOBE

Is the same as Noubi, though by the Greeks mentioned as a woman. She is represented as one, who was given up to grief, for the loss of all her children. Her tears flowed day and night; till she at last stiffened with woe; and was turned into a stone, which was to be seen on mount Sipylus in Magnesia. (Pausan. L. i. l. 8.)

Ιω, πανλαμυν
 Νιοβα, σε δ' εγωγε νιμω θεον,
 'Ατ' εν ταφῃ πείραιω
 Αι, αι, δακρυεις.

Sophocles in this passage (Elect. 150.) speaks of her as a goddess. By some she was represented as the mother of Argus, II. 241.

NOAH.

The history of the Patriarch was recorded by the ancients through their whole theology: but it has been obscured by their describing him under so many different titles, and such a variety of characters. They represented him as Thoth, Hermes, Janus, Menes, Osiris, Zeuth, Atlas, Deucalion, Xuthus, Inachus, Nereus, Poseidon, Proteus, Prometheus, Phoroneus, Saturn, Dionusus, to which list a farther number of great extent might be added. All the principal deities of the sea, however diversified, have a manifest relation to him. But among all the various personages, under which he may have been represented, there are none, wherein his history is delineated more plainly, than in those of Saturn and Janus. II. 253.

This history would have been abundantly more clear, if the Greeks had not abused the terms traditionally delivered, and transposed them to words in their own language. Indeed nothing has produced

duced greater confusion in these ancient histories, than that fatal turn in the Greeks of reducing every unknown term to some word, with which they were better acquainted. They could not rest, till they had formed every thing by their own idiom, and made every nation speak the language of Greece. Among the people of the East the true name of the Patriarch was preserved: they called him Noas, Naus, and sometimes contracted Nous: and many places of sanctity, and many rivers were denominated from him.

Anaxagoras had been in Egypt; and had there obtained some knowledge of this personage. He spoke of him by the name of Noas or Nous; and both he and his disciples were sensible that it was a foreign appellation: yet he has well nigh ruined the whole of a very curious history, which he had been taught, by taking the terms in a wrong acceptance, and then making inferences in consequence of this abuse. 'Οἱ δὲ Αναξαγόρασι ἐρμηνευουσι Νουν μὲν τὸν Δια, τὴν δὲ Ἀθίαν Τεχνην—Προμηθεα δὲ Νουν εἰλεγον· Προμηθεια γὰρ εἰν ἀνθρώποις ὁ νους διὸ καὶ μυθευοῦνται τοὺς ἀνθρώπους μίλαπιπλάσθαι, δηλονότι ἀπο ιδιώσεως εἰς γνῶσιν. He then proceeds to inform us, why they looked upon Nous to have been Prometheus: *because he was the renewer of mankind, and was said, μίλαπιπλάσθαι, to have fashioned them again, after they had been in a manner extinct.* All this is to be inferred from the words above. But the author, while he is giving this curious account, starts aside; and forgetting that he is confessedly treating of a foreign term, recurs to his own language; and from thence frames a solution of the story. He tells us that Nous, which he had been speaking of as a proper name, was after all a Græcian term, νους, the mind: *that the mind was Prometheia; and Prometheus was said to renew mankind, from new forming their minds; and leading them by cultivation from ignorance to*

knowledge. Thus have the Greeks by their affectation continually ruined history: and the reader may judge, how difficult it is to see the truth through the mist, with which it is environed. [*See this point more fully treated. II. 272.*]

Suidas has preserved from some ancient author a curious memorial of this wonderful personage; whom he affects to distinguish from Deucalion, and stiles Ναννακος, παλαιος ανηρ προ Δευκαλιωνος, τούτον φασι βασιλεια γενεσθαι, — — — — —ός προηδως τον μελλοντα κατακλυσμον, συναγχιων παντας εις το ιερον μετα δακρυων ικελευσε. και παροιμια επι Ναννακου, επι των σφοδρα παλαιων και αρχαιων. Suidas has done great injury to this curious tradition by a misapplication of the proverb in the close. What he alludes to was τα Ναννακου κλαιω, vel οδυρομαι; a proverb, which had no relation to time, nor to ancient persons; but was made use of in a general calamity; whenever it could with propriety be said, *I suffer, as Noah suffered; or, the calamities of Noah are renewed in me.* Stephanus Byzant. (Ικονιον.) gives great light to this history, and supplies many deficiencies. He calls the person Annacus, and like Suidas, makes him of great antiquity, even prior to the reputed æra of Deucalion. He supposes him to have lived above three hundred years; at which period, according to an oracle, all mankind were to be destroyed, (Noah lived above three hundred years after the flood; which this writer has supposed to have been his term of life when the flood came) this event happened by a deluge, which this author calls the deluge of Deucalion, instead of Annacus. In consequence of which unfortunate distinction between two characters, which were one and the same, he makes the aged person to be destroyed in the general calamity, and Deucalion to be saved. He takes notice of the proverb; αφ' ου παροιμια, το επι Αναννου κλαυσεν, επι των λιαν οικιζομενων; and mentions the
renewal

renewal of the world. However the story may have been varied, the principal outlines plainly point out the person who is alluded to in these histories. Many personages having been formed out of one has been the cause of great confusion both in these instances, and in numberless others. It seems manifest that Annacus and Nannacus, and even Inacus, relate to Noachus, or Noah. And not only these, but the histories of Deucalion, and Prometheus have a like reference to the Patriarch; in the sixth hundredth year of whose life (and not in the three hundredth) the waters prevailed upon the earth. He was the father of mankind, who were renewed in him.

Noah was the original Cronus, and Zeus; though the latter is a title conferred sometimes upon his son, Ham.

There is a very particular expression recorded by Clemens of Alexandria (Strom. l. 5.) and attributed to Pythagoras; who is said to have called the Sea *Κρονου δακρυον*; and there was a farther tradition concerning this person, *καταπινεν τα τεκνα*. The tears of Isis are represented as very mysterious. They are said to have flowed, whenever the Nile began to rise, and to flood the country. The overflowing of that river was the great source of affluence to the people: and they looked upon it as their chief blessing; yet it was ever attended with mystical tears, and lamentations; all this was certainly said, and done, in memorial of a former flood, of which they made the overflowing of the Nile a type.

As to the Deluge, as transmitted to us by Moses, (Gen. vi. vii. viii.) though it may appear short and concise; yet abounds with matter: and affords us a thorough insight into the most material circumstances with which that calamity was attended. The machine, in which Noah, &c. were secured,

was of such a make and construction, that it was never designed to be managed, or directed by the hands of men. And it seems to have been the purpose of Providence throughout to signify to those, who were saved, as well as to their latest posterity, that their preservation was not in any degree effected by human means. We may reasonably suppose that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himself; and transmitted to every branch of his family. In process of time, when there was a falling off from the truth, we might farther expect that a person of so high a character as Noah, so particularly distinguished by the Deity, could not fail of being revered by his posterity: and when Idolatry prevailed, that he would be one of the first among the sons of men, to whom divine honours would be paid. We might conclude that these memorials would be interwoven in the mythology of the Gentile world: and that there would be continual allusions to these ancient occurrences in the rites and mysteries; as they were practised by the nations of the earth. And in conformity to these suppositions, the diligent inquirer will find, that these things did happen: that the history of the Deluge was religiously preserved in the first ages; that every circumstance of it is to be met with among the historians and mythologists of different countries; and that traces of it are to be particularly found in the sacred rites of Egypt, and of Greece.

The most particular history of the Deluge, and the nearest of any to the account given by Moses, is to be found in Lucian (*De dea Syria*.) He was a native of Samosata, a city of Commagene upon the Euphrates: a part of the world where memorials of the Deluge were particularly preserved; and where a reference to that history is continually

to be observed in the rites and worship of the country. His knowledge therefore was obtained from the Asiatic nations, among whom he was born; and not from his kinsmen the Helladians, who were far inferior in the knowledge of ancient times. He describes Noah under the name of Deucalion: and says, " that the present race of
" mankind are different from those, who first
" existed; for those of the antediluvian world were
" all destroyed. The present world is peopled
" from the sons of Deucalion; having encreased to
" so great a number from one person. In respect
" to the former brood, they were men of violence,
" and lawless in their dealings. They regarded
" not oaths, nor observed the rites of hospitality,
" nor shewed mercy to those, who sued for it. On
" this account they were doomed to destruction:
" and for this purpose there was a mighty eruption
" of waters from the earth; attended with heavy
" showers from above; so that the rivers swelled,
" and the sea overflowed, till the whole earth was
" covered with a flood, and all flesh drowned.
" Deucalion alone was preserved to repopulate the
" world. This mercy was shewn to him on account of his justice and piety. His preservation
" was effected in this manner: he put all his family, both his sons and their wives, into a vast
" ark, which he had provided; and he went into
" it himself. At the same time animals of every
" species, boars, horses, lions, serpents, whatever
" lived upon the face of the earth, followed him by
" pairs: all which he received into the ark, and
" experienced no evil from them: for there prevailed a wonderful harmony throughout, by the
" immediate influence of the Deity. Thus were
" they waisted with him, as long as the flood endured." After this he proceeds to mention
that, upon the disappearing of the waters, Deuca-

lion went forth from the ark, and raised an altar to God : but he transposes the scene to Hieropolis in Syria ; where the natives pretended to have very particular memorials of the Deluge. II. 195.

As the Patriarch was esteemed the author of the first ship, which was navigated, he was in consequence of it made the god of seamen ; and his temple was termed *ἱερον Ποσειδωνος Κανωβου*. He was esteemed the same as Serapis : and inscriptions in the city, or rather temple, called Canopus, Canobus, Canoubis, upon the most western outlet of the Nile, have been found dedicated to him under the title of *Θεος Σωτήρ*. In this temple, or rather college, was a seminary for astronomy, and other marine sciences. Ptolemy, the great Geographer, studied here. The name of the temple was properly Ca-Noubi : the latter part, Noubi, is the oracle of Noah. II. 240.

NYMPHA.

Hot springs were imagined to be more immediately under the inspection of the Nymphs : whence Pindar (Olym. Od. 12.) styles such fountains *Θυμμὸν Νυμφῶν λούτρα*. The temple of the Nymphæ Ionides in Arcadia stood close to a fountain of great efficacy. The term Numpha will be always found to have a reference to water. As the Greeks changed Ain Omphē to Nympha, a goddess, they accordingly denominated the place itself Nymphæum, and wherever a place occurs of that name, there will be found something particular in its circumstances, e. g. there was a method of divination at Rome, mentioned by Dion Cassius, in which people formed their judgment of future events from the steers of lighted frankincense. The terms of enquiry were remarkable : for their curiosity was indulged in respect to every future contingency, excepting death and marriage. The place of divination was called Nymphæum. I. 277.

NYMPHÆA.

NYMPHÆA.

Above all other aquatics of the Nile the Nymphæa seems to have been regarded: which is represented as the flower of the Lotus. It was esteemed a sacred ornament by the priests; and we find it continually used for a kind of coronet upon the figures of Orus, when he is described on the Lotus. It is also to be seen upon the heads of Isis and Osiris; and the serpents Cnuphis and Thermuthis are generally crowned with this flower. II. 400.

O.

OB.

A SERPENT in the Egyptian language was stiled Ob, or Aub; though possibly it may be only a variation of Oph. It was an emblem of the Sun; also of time and eternity: it was worshiped as a deity, and esteemed the same as Osiris; by others the same as Vulcan. Orus Apollo (c. 1.) says, that the basilisk or royal Serpent was named Οὐβαιος; it should have been rendered Οὐβος; for Οὐβαιος is a possessive, not a proper name. The deity so denominated was esteemed prophetic; and his temples were applied to as oracular.

This idolatry is alluded to by Moses (Levit. xx.) who in the name of God forbids the Israelites ever to enquire of those dæmons Ob and Ideone: which
shews

shews that it was of high antiquity. The symbolical worship of the serpent was in the first ages very extensive; and was introduced into all the ceremonies wherever celebrated. This term was also compounded with *On*: and Kircher says that *Obion* is still among the people of Egypt the name of a serpent. I. 48. From *Ob-El*, *Pytho deus*, came *Obelia*; *Ὠβελιαί*, *placentæ*. *Athenæus* (l. 14.) I. 298. *On-Ob*, is *Sol Pytho*. *Onoba*, *regio Solis Pythonis*. I. 263. n.

OCEANUS.

As time with the ancients commenced at the Deluge; and all their traditions, and all their genealogies terminated here: even the birth of mankind went with them no higher than this epocha: they made the Ocean in consequence of this the Father of all things. Under this character, which was no other than that of *Nercus*, *Proteus*, and *Poseidon*, they represented the Patriarch, the real Father of the postdiluvian world. He was the *Θεὸς Γενεσιος*, *Γενεθλιος*, *Φυσάλμιος*; and was worshiped also as *Oceanus*. The poets often allude to him under this title: (*Orphic. Hymn.* 82.)

Ωκεανον καλεω, πάντ' ἀφθίον, αἰεν ἰούτα,
 Ἀθανάτων τε θεῶν γενεσιν, θνητῶν τ' ἀνθρώπων.

Juno tells Jupiter, that she is going to pay a visit to *Tethys* and *Oceanus*, from whom the gods were derived. (*Homer. Il. Ζ. v.* 200.)

Εἰμι γὰρ οἰομένη πολυφορβῶν παρὰ Γαίης,
 Ωκεανον τε θεῶν γενεσιν, καὶ μήτερά Τηθύν,
 Ὅι μ' ἐν σφροισι δόμοισιν εὐτρέφον, ἦδ' αἰῖαλλον.

Hence, when it was said in the early histories, which *Thales*, and other *Græcians* copied, that all things were derived from water; I do not believe, that the ancient Mythologists referred to that element,

element, as the material principle; but to the Deluge, as an epocha, when time, and nature, and mankind were renewed. Plutarch (*Is. et Osir.*) mentions it, as an Egyptian notion, that all things proceeded from water: but at the same time tells us, that Osiris was Oceanus. Hence the doctrine amounts to no more than this; that all were derived from Osiris, the same as Poseidon, the same also as Dionusius, the Father of mankind. II. 271.

OENONE.

This nymph was in reality a fountain, *Ain-On*, in Phrygia. The island *Ægina* was named *Oenone*, and *Oenopia*, probably from its worship, I. 52.

OKTΩ. OGDOAS.

The Ark according to the traditions of the Gentile world was prophetic; and was looked upon as a kind of temple, a place of residence of the Deity, in the compass of Eight persons. It comprehended all mankind: which Eight persons were thought to be so highly favoured by heaven, that they were looked up to by their posterity with great reverence; and came at last to be reputed deities. Hence in the ancient mythology of Egypt, there were precisely Eight gods: of these the Sun was the chief, and was said first to have reigned. Some made Hephaistus the first king; others Pan; (v. Herod. l. 2. c. 145.) here is no inconsistency; they were titles of the same deity the Sun: and when divine honours began to be paid to men, the Amonians conferred these titles upon the great Patriarch, as well as upon his son Amon. And as in the histories of their kings, the Egyptians were able to trace the line of their descent upwards to these ancient personages; the names of the latter were by these means prefixed to those lists; and they were in

in aftertimes thought to have reigned in that country. This was the celebrated Ogdoas of Egypt, which their posterity held in such high veneration, that they exalted them to the heavens, and made their history the chief subject of their Sphere. II. 233.

OMPHI.

This term is of great antiquity, and denotes an oracular influence, by which people obtained an insight into the secrets of futurity. Hermæus in Plutarch (Is. et Osir.) expresses this term *ομφις*; and says, that it was the name of an Egyptian deity: he interprets it *επεργής*. The true rendering was Omphi or Amphi, the oracle of Ham, or Cham, the Sun, or Osiris. His oracles were stiled both Omphi and Ompi, in consequence of this the mountains, where they were supposed to be delivered, came to be denominated Har-al-Ompi; which Al-Ompi by the Greeks was changed to *Ολυμπος*; and the mountain was called *ορος Ολυμπου*. There were many of this name. They were all looked upon to be prophetic; and supposed to be the residence of the chief deity, under whatever denomination he was specified, which was generally the god of Light. For these oracles no place was of more repute than the hill at Delphi, called Omphi-El, or the oracle of the Sun.

But the Greeks, who changed Al-Omphi into Olympus, perverted these terms in a manner still more strange: for finding them somewhat similar in sound to a word in their own language, their caprice immediately led them to think of *Ομφαλος*, a *Navel*, which they substituted for the original word. This they did uniformly in all parts of the world; and always invented some story to countenance their mistake. Hence, whenever we meet with an idle account of a navel, we may be pretty sure

re that there is some allusion to an oracle. In respect to Delphi, they presumed that it was the *umbilicus*, or center of the whole world. The poets gave into this notion without any difficulty. Virgil (l. 38. c. 47.) does not scruple to accede to this notion. Strabo speaks of it with some hesitation (l. 9. p. 642.) Varro (de Ling. Lat. l. 6.) very sensibly refutes this idle notion. Epimenides (Plutarch. *περι λελοιπ. Χρηστηρ.*) had long before said the same ;

Οὕτε γὰρ ἡν γαίης μέσος ομφαλός, οὐτε θαλάσσης.

It supposing that this name and character had no relation to Delphi, how are we to account for these places being so called? They could not all be umbilical: the earth cannot have different centers. Nor could the places thus named be always so situated, as to be central in respect to the nation, or the province, in which they were included. Writers try to make it out this way: yet they do not seem satisfied with the process. The contradictory accounts shew the absurdity of the notion. It was a term borrowed from Egypt, which was itself an Omphalian region. What the Egyptians stiled Omphalus was certainly Omphal, the same as Al-Ompa; and related to the Oracle of Ham or the Sun: and these temples were *utaneia*, and *Puratheia*, with a tumulus or high altar, where the rites of fire were in ancient times performed. As a proof of this etymology, most of the places stiled Olympian, or Omphalian, will be found to have a reference to an Oracle. Diodorus (l. 5.) speaking of an oracle in Crete, supposes that the true name was *ομφαλός*; and says, that it was so called (strange to tell) because Jupiter, when he was a child, lost his navel here, which dropped into the river Triton. Callimachus in his hymn to Jupiter dwells upon this circumstance. Who would imagine,

imagine, that one of the wisest nations that ever existed could rest satisfied with such idle figments? and how can we account for these illusions, which overspread the brightest minds? It is however to be observed, that this blindness is only in regard to their religion; and to their mythology, which was grounded thereon. In all other respects they were the wisest of the sons of men. I. 235.

OMPAI.

The name of the sacred cakes purchased at the oracular temple of Ampì, Ompì. I. 297.

ON, EON, OR AON,

A title of the Sun among the Amonians: hence it was that Ham, who was worshiped as the Sun, got the name of Amon, and Ammon; and was stiled Baal-Hamon. It is said of Solomon, that he *bad a vineyard at Baal-Hamon* (Canticles viii.) a name probably given to the place by his Egyptian wife, the daughter of Pharaoh. I. 16.

OPH

Signifies a Serpent, and was pronounced at times, and expressed Ope, Oupis, Opis, Ops; and by Cicero (de N. Deor. l. 3.) Upis. The Greeks called Apollo himself Python, which is the same as Opis, Oupis (Doricè) and Oub. Vulcanus Ægyptiis Opas dictus est, eodem Cicerone teste (Huet. Dem. p. 83.) I. 47.

OPHELTES.

Lycurgus (v. Pausan. l. 2.) is the same as Lycus, Lycaon, Lycoreus, the Sun: and Opheltès his supposed son, is of the same purport. Indeed Opheltès, or, as it should be expressed, Ophel-tin, is the place; and Ophel the deity, Sol Pytho, whose symbol was a Serpent. Opheltin was a Taphos
with

with a *τεμενος*, or sacred inclosure: it was a sacred mound to the Ophite deity. Archemorus, like Opheltis, was said to have been left in a garden by his nurse, and in her absence slain by a Serpent. Each of them had festivals instituted, together with sacred games, in memorial of their misfortune. They are therefore by many supposed to be the same person. But they were places, not persons. Opheltis is the place, and altar of the Ophite god; and Archemorus was undoubtedly the name of the neighbouring town or city. It is a compound of Ar-Chemorus; i. e. the city of Cham-Orus, the same who is stiled Ophel. I. 462.

OPHIOLATRIA.

It may seem extraordinary, that the worship of the Serpent should have ever been introduced into the world: and it must appear still more remarkable, that it should almost universally have prevailed. As mankind are said to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted, as the most sacred and salutary symbol; and rendered the chief object of adoration. Yet so we find it to have been. In most of the ancient rites there is some allusion to the Serpent. *παρα πασιν των νομιζομένων παρ' ὑμῖν θεῶν Οφίς συμβολὸν μεγάλαι μυστηρίων ἀναγραφαίαι.* (Justin. Mart. Apol. I. 1.) This symbolic worship began among the Magi, who were the sons of Chus: and by them it was propagated in various parts.

Olympias, the mother of Alexander, was very fond of those Orgies, in which the Serpent was introduced. Plutarch (in Alexandro) mentions, that rites of this sort were practised by the Edonian women near mount Hæmus in Thrace; and carried on to a degree of madness. She copied them closely in all their frantic manœuvres. She used

to be followed with many attendants, who had each a Thyrsus with serpents twined round it. They had also snakes in their hair, and in the chaplets which they wore: so that they made a frightful appearance. Their cries were very shocking: and the whole was attended with a continual repetition of the words, Evoc, Saboe, Hues Attes, Attes Hues, which were titles of the god Dionusus.

In Egypt was a Serpent named Thermuthis, which was looked upon as very sacred; and the natives are said to have made use of it as a royal tiara, with which they ornamented the statues of Isis. Diodorus (l. 3.) tells us that the kings of Egypt wore high bonnets, which terminated in a round ball; and the whole was surrounded with the figures of Asps. The priests likewise upon their bonnets had the representations of serpents.

It is said that in the ritual of Zoroaster, the great expanse of the heavens, and even nature itself, was described under the symbol of a Serpent. The like was mentioned in the Octateuch of Ofsanes: and moreover, that in Persis and in other parts of the East they erected temples to the serpent tribe, and held festivals to their honour, esteeming them *θεους τους μεγαistus, και αρχηγους των ολων*. (Euseb. P.E. l. i.) The worship began among the people of Chaldea: from thence it passed into Egypt, where the Serpent deity was called Can-oph, Can-eph, and C'neph. There were pillars sacred to the Pytho Sol, with curious hieroglyphical inscriptions, which also had the name of Ob-El: they were very lofty, and narrow in comparison of their length; hence among the Greeks, who copied from the Egyptians, every thing gradually tapering to a point was stiled Obelos, and Obeliscus. Ophel was a name of the same purport.

Hercules was esteemed the chief god, the same as Chronus; and was said to have produced the Mundane

Mundane Egg. He was represented in the Orphic Theology under the mixed symbol of a lion and a serpent; and sometimes of a serpent only. Wherever the Cuthites settled, a notion prevailed that that place swarmed with serpents. They came under different names, Leleges, and Pelasgi; but more particularly those of Eloprians, Europians, Oropians, Asopians, Inopians, Ophionians, and Æthiopes; and in most places where they resided, there were handed down traditions, which alluded to their original title of Ophitæ. Among other places they settled in Crete; and so increased in numbers, that Minos, by an unseemly allegory, was said *οφεις ευρησας*.

The island Seriphus was one vast rock; by the Romans called *saxum seriphium*. It is stiled by Virgil (in *Ceiri*) *serpentifera*: it had this epithet not on account of any real serpents, but according to the Greeks from Medusa's head which was brought hither by Perseus, by this is meant the Serpent deity, whose worship was here introduced by people called Peresians. What the Greeks rendered *Σερίφος* was properly Sar-Iph, and Sar-Iphis, the same as Ophis: which signified Petra Serpentis, five Pythonis. Egypt is represented as having been of old over-run with serpents; and almost depopulated through their numbers. Diodorus (l. 3.) seems to understand this literally: but a region, which was annually overflowed, and that too for so long a season, could not well be liable to such a calamity. They were serpents of another nature: and the history relates to the Cuthites, the original Ophitæ, who for a long time possessed that country. They passed from Egypt to Syria, and to the Euphrates: and mention is made of a particular breed of serpents upon that river, which were harmless to the natives, but fatal to every body else. This could not be understood literally. They were

Ophite priests, who used to spare their own people, and sacrifice strangers; a custom which prevailed once in most parts of the world. The Ophite priests were very learned; and as they were Ophites, whoever had the advantage of their information, was said to have been instructed by Serpents. Hence there is a tradition, that Melampus was rendered prophetic from a communication with these animals. (Apollodorus, L. 1.) Something similar is said of Tiresias.

As the worship of the Serpent was of old so prevalent, many places and people received from thence their names. There were Opici, or Ophici in Campania; there were places called Opis, Ophis, Ophitæa, Ophionia, Ophioëssa, Ophiodes, and Ophiusa: there were also places denominated Oboth, Obona, and reversed Onoba, from Ob, which was of the same purport.

It may seem strange, that in the first ages there should be such an universal defection from the truth: and above all things such a propensity to this particular mode of worship, this mysterious attachment to the Serpent. What is scarce credible, it obtained among Christians: and one of the most early heresies in the church was of this sort, introduced by a sect, called by Epiphanius Ophitæ, by Clemens of Alexandria Ophiani. They are particularly described by Tertullian (*de Præscript. Hæret.* c. 47.) whose account of them is well worth our notice. *Accefferunt his Hæretici etiam illi, qui Ophitæ nuncupantur: nam serpentem magnificent in tantum, ut illum etiam ipsi Christo præferant, ipse enim, inquiunt, scientiæ boni et mali originem dedit. Hujus animadvertens potentiam et majestatem Moyses æreum posuit serpentem: et quicumque in eum aspexerunt, salutem consecuti sunt. Ipse, aiunt, præterea in Evangelio imitatur serpentis ipsius sacram potestatem, dicendo,*

cendo, et sicut Moyſes exaltavit ſerpentem in ſerto, ita exaltari oportet filium hominis. Ipſum introducunt ad benedicendum in Euchariftia ſua. the above we ſee plainly the perverſeneſs of man wit, which deviates ſo induſtriouſly ; and is er after employed in finding expedients to coun- rance error, and render apoſtaſy plauſible. would be a noble undertaking, and very edifying its conſequences, if ſome perſon of true learn- z, and a deep inſight into antiquity, would go rough with the hiſtory of the Serpent. I. 473.

OPIUM,

By the Egyptians, was diſtinguiſhed by the ſacred me of Ophion. I. 333.

ORCHOMENUS

Is a compound of Or-Chom-Men, three titles, rich need no explanation. II. 513.

ORCHOM-OUS,

(v. Plutarc. in Theſ. v. 1. p. 13.) like Aſterous, npelous, Maurous, Amathous, Achorous, ſignifies place ſacred to Or-Chom. He was the Orchamus the eaſt ; and the ſame perſonage from whom : cities called Orchomenos had their name. l. 478. n.

ΟΡΕΣΧΩΟΣ.

Strabo (l. 8.) ſays, *ἐνίοι Κωους μᾶλλον τὰ τοιαῦτα ὠμαῖα λεγέσθαι φασι*. Hence he truly explains a ſage in Homer. (Il. I. v. 266.) The poet ſpeaking of Theſeus, Dryas, Polyphemus, and other oes of the Mythic age, mentions their encoun- ing with the mountaineers of Theſſaly, whom he es φηρες ορεσχωοι :

Καρβίσοι δὲ κεινοὶ ἐπιχθονίων τραφέν ἀνδρῶν,
 Καρβίσοι μὲν ἔσαν, καὶ καρβίσοις ἐμαχονίῳ
 Φηρσιν ὀρεσχωοῖσι :

Ὀρεσχωός signified a person, who lived in a mountain habitation : whose retreat was a house in a mountain. Co, and Coa, was the name of such house. I. 115.

ORGAN.

This river, which ran into the Mæander from the Campus Hyrcanus, was properly Ur-chan. I. 210. n.

ORION.

Orion was Nimrod. Homer (Od. Λ. v. 571.) describes him as a great hunter ; and of an enormous stature ;

Τὸν δὲ μέλ' Ὠριῶνα Πελωρίον εἰσενήσα,
 Θηρας ὅμου εἰλειυῖα καὶ ἀσφοδελὸν λεμῶνα.

The Poet stiles him Pelorian ; which betokens something vast, and is applicable to any towering personage, but particularly to Orion. For the term Pelorus is the name, by which the towers of Orion were called. There was a famous tower near Zancle, called Pelorus, because it was sacred to Alorus (the first king of Babylon) the same person as Orion, and Nimrod. Diodorus (l. 4.) informs us that, according to the tradition of the place, Orion there resided : and that, among other works, he raised this very mound and promontory, together with the temple upon it.

The description in Homer (v. Otus) is of a mixed nature : wherein he retains the ancient tradition of a gigantic person ; but borrows his ideas from the towers sacred to him. All temples were of old supposed to be oracular ; and were by the
 Amonians

Amonians called Pator and Patora (q. v.) this temple was undoubtedly a Pator; to which mariners resorted to know the event of their voyage, and to make their offerings to the god; it was therefore stiled Tor Pator; which being by the Greeks expressed *Τριπάλωρ*, gave rise to the notion, that this earthborn giant had three fathers. These towers near the sea were made use of to form a judgement of the weather, and to observe the heavens; and those, which belonged to cities, were generally in the acropolis, or higher part of the place. This by the Amonians was named Bosrah; and the citadel of Carthage, as well as of other cities, is known to have been so denominated. But the Greeks by an unavoidable fatality rendered it *Ευρα, a skin*: and when some of them succeeded to Zancle in Sicily, finding that Orion had some reference to Ouran or Ouranus, and from the name of the temple (*τριπάλωρ*) judging that he must have had three fathers, they immediately went to work, in order to reconcile these different ideas. They accordingly changed Ouran to *Ουρειν*; and thinking he misconstrued the *Ευρα* no improper utensil for their purpose, they made these three fathers cooperate in a most wonderful manner for the production of this imaginary person; inventing the most lovelly legend, that ever was devised (Schol. in Lycophron. v. 328. Etymol. Magn. v. *Ωριων*.) *Τρεῖς (Θεοί) του σφαγεῖος βοός Ευραη ευουρησαν, και εξ αυτης Ωριων γενετο.* Tres dei in bovis mactati pelle minxerunt, et inde natus est Orion. I. 413.

ORITAE.

There were many tribes of people, who lay upon the Indus and the Ganges; and who betrayed their origin in their name. Of the latter river Dionysius Peri. v. 1096.) thus speaks:

Κείνος τοι πολέων ἀποϊμενέαι ἐθνεα φύων·

Ἦτοι μὲν δυνούῳς ἐπὶ κλισίῃν πελοιοῖο

Ὠρίτας τ' Ἀρίβας τε, λινοχλαίνοὺς τ' Ἀραχωίτας.

See also Priscian. v. 1001. and the Scholiast upon Donyfius more particularly; *πρὸς δυσὶν τοῦ Ἰνδοῦ ποταμοῦ Ὠρίται*. The titles of Oritæ and Aribes, like that of Æthiopes, were peculiar to the sons of Chus. Hence, when mention is made of Scythia Indica, and when Priscian (v. 996.) tells us,

Est Scythiæ tellus australis flumen ad Indum;

we may be assured that the country alluded to was Cuthia. The inland Oritæ in some degree degenerated from their forefathers, and became in habit like the natives of the country; but differed from them in speech, and in their rites and customs; (Arrian. Hist. Ind. p. 340. 338.) so that we may be assured, that they were not the original inhabitants, though they came thither very early. One region of the Gangetic country was named Cathaia, and the people Cathaiaans. Arrian speaks of them as a very brave and respectable people; and says, that their chief city was Singala. (Arrian. Exp. Alex. L. 5.) Cathaia is no other than Cuthaia, as Aribes is for Arabes; and the latter are rendered by Arrian *Ἀραβίες*; (the country, to the west of the Indus, is called Araba at this day,) who speaks of them as residing upon one of the mouths of the Indus, near the island Crocale. They lived upon the river Arabis, which served as a boundary to them, and to their brethren the Oreitæ. The chief city of these latter was Ur, like that in Chaldea; but expressed by the Greeks *Ὠρα*. They had been for ages an independent people; but were obliged to submit to the fortunes of Alexander, to whom they surrendered their city. III. 197.

ORPHEUS,

ORPHEUS.

He went over many regions of the earth ; and in all places, whither he came, was esteemed both as a priest, and a prophet. His skill in harmony is represented as very wonderful. He is mentioned, as having been twice in a state of death ; which is represented as a twofold descent to the shades below. There is also an obscure piece of mythology about his wife, and a serpent ; also of the Rhoia or Pomegranate : which seems to have been taken from some symbolical representation at a time, when the purport was no longer understood. The Orpheans dealt particularly in symbols, as we learn from Proclus (in Theol. Platon. L. 1. c. 4.) His character for science was very great : and Euripides (Alcest. v. 968.) takes particular notice of some ancient tablets, containing much salutary knowledge, which were bequeathed by Orpheus to the Thracians. He one while resided in Greece, and particularly at Thebes in Bœotia. Here he introduced the rites of Dionusus, and celebrated his Orgies upon mount Cithæron. He is said to have been the first who instituted those rites : and was the author of all mysterious worship. He went over a great part of the world. (Pausan. L. 5.)

Ὦς ἰκομένη ἐπὶ γαίαν ἀπειρεῖον, ἥδε πολλὰς,
 Αἰγυπῖον, Λιβυή τε, ἑρσίοις ἀνα θεσφάλα φαινών.

Writers differ as to the place of his birth : and there is great uncertainty about his parents. Plato (de Rep. L. 2.) styles both Orpheus, and Musæus, *Ἑλλήνης καὶ Μουσῶν ἐγγόνες* ; in which account is contained some curious mythology. He was not only a poet ; and skilled in harmony, but a great theologian, and prophet ; also very knowing in medicine, and in the history of the heavens. According to Antipater Sidonius, he was the author of heroic

verse: and some go so far as to ascribe to him the invention of letters; and deduce all knowledge from him.

Many of the things, reported to have been done by Orpheus, are attributed to Eetion, Musæus, Melampus, Linus, Cadmus, and Philammon. Some of these are said to have had the same parents. As to his death, the common notion is, that he was torn to pieces by the Thracian women. His name occurs among the Argonauts. But there are who place him eleven generations before the siege of Troy, consequently ten generations before that expedition. Some say, that no such person ever existed. The truth is, that under the character of Orpheus, we are to understand a people named Orpheans; who as Voissius rightly intimates, were the same as the Cadmians. In consequence of this, there will sometimes be found a great similarity between the characters of those two persons.

Suidas says, *Ορφεύς ἐστὶ πόλις ὑπὸ τῇ Πιερίᾳ*. But the place was originally expressed Orphi, by which is meant the oracular temple of Orus. From hence, and from the worship here instituted, the people were called Orphites, and Orpheans. They were noted for the Cabiritic mysteries, and for the Dionusiaca, and worship of Damater. But the Græcians have comprehended under the character of one person the history of a people.

They were much addicted to celibacy, and were in a great measure recluses after the mode of Egypt, and Canaan. According to the most common accounts concerning the death of Orpheus, it was owing to his principles, and manner of life. He was a solitary, and refused all commerce with woman-kind: hence the Mænades, and other women of Thrace, rose upon him, and tore him to pieces. It is said, that his head and lyre were thrown into the Hebrus; down which they were wafted to Lemnos.

This

s relates to the Orpheans; their temple on Mt Hæmus was ruined; probably on account of the cruelties there practised, and their unnatural rites, to which there are frequent allusions. Those who survived, fled down the Hebrus, to Sybros; where they either found, or erected a temple; and where the same worship was instituted. They seem to have named this temple Orphi, and Phrygiæ caput; and it was famous for its oracle. The Babylonians had a great veneration for a temple called Orphi: but this was Ur, in Chaldea, the seat of the ancient Magi, styled Urphi, or Orphi, on account of its being the seat of an oracle; it was not its proper name, but an appellative, by which oracular places were in general distinguished. Orphon, the same purport with Orpheus, was one of the appellations, by which the Magi were called. In Egypt, under the character of Orpheus, we have the story both of the deity, and of his votaries. The head of Orpheus was said to have been carried to Abydos, just as the head of Osiris used to be wafted by the winds. He went to the shades below, and remained; thus Osiris was supposed to have been in a state of death, and after a time to have come to life, and the death of Orpheus (which had something mysterious in it) was celebrated with the same frantic rites of grief, as people practised in their lamentations for Thamuz and Osiris, and at the rites of Isis. Orpheus was the same as Orus of Egypt, whom the Greeks esteemed as Apollo, and Æthiops.

Many undertook to write his history; but all seem to have run into that general mistake of forming a new personage from a title; and making a deity a man, where he was enshrined. The writings, ascribed under his name, were innumerable. There were some curious hymns, which used of old to be sung in Pieria, and Samothracia; and which

Onomacritus

Onomacritus copied. They contain indeed little more than a list of titles, by which the deity in different places was addressed. But these titles are of great antiquity : and though the hymns are transmitted in a modern garb, the person, through whom we receive them, being as late as Pisistratus, yet they deserve our notice. They must necessarily be of consequence, as they refer to the worship of the first ages, and afford us a great insight into the theology of the ancients. Those specimens also, which have been preserved by Proclus, in his dissertations upon Plato, afford matter of great curiosity. They are all imitations, rather than translations of the ancient Orphic poetry, accompanied with a short comment. This poetry was in the Amonian language, which grew obsolete among the Helladians, and was no longer intelligible : but was for a long time preserved in Samothracia, and used in their sacred rites. (Diod. Sic. L. 5.) II. 126.

ORUS,

The god of Light, was often stiled Az-El. I. 206. He was the supposed son of Isis, who was an emblem of the Ark, that receptacle which was stiled the Mother of mankind. He is represented as undergoing from the Titans all that Osiris suffered from Typhon : and the history at the bottom is the same. Hence it is said of Isis, that she had the power of making people immortal ; and that, when she found her son Orus in the midst of the waters dead through the malice of the Titans, she not only gave him a renewal of life but also conferred upon him immortality. II. 327. 330.

Both Orus, and Osiris, were stiled Heliadæ ; and often represented as the Sun himself. Hence many have been misled ; and have referred, what has been said of these personages, to the luminary. But the
Egyptians

Egyptians in this title did not allude to the Sun, but to a person, who had been wonderfully preserved; as appears from their hieroglyphics. 394. Orus is sometimes described erect, but swathed in bandages, like a person embalmed. In his hands he holds some implements of art: over his shoulder there seems to be the figure of a ploughshare; and upon his head the Nymphæa. 400. No mention is made of any conquests atchieved by him, as he was the same as Osiris; but he was more particularly Osiris in his second state; and therefore represented by the Egyptians as a child. 83.

OSIRIS.

He appears to have been a wonderful traveller and conqueror; and is said to have been the son of Rhea: and his chief attendants in his peregrinations were Pan, Anubis, Macedo, with Maro a great planter of vines; also Triptolemus much skilled in husbandry. Some say that he was born at Nufa in India; others at Nufa in Arabia; many make him a native of Egypt. He visited many places upon the ocean: and although at the head of an army, yet he was attended by the Muses, and the Sciences; his march likewise was conducted with songs and dances, and the sound of every instrument of music. He built cities in various parts; particularly Hecatompolis, which he named Theba, after his mother. He instructed the people in planting, and sowing, and other useful arts.

Primus aratra manu solerti fecit Osiris,
Et teneram ferro sollicitavit humum.

Tibullus, L. I. El. 8,

He particularly introduced the vine; and taught the use of ferment to make barley wine. He was esteemed a great blessing to the Egyptians, both as
a law-

a lawgiver and king. He first built temples to the gods and was reputed a general benefactor of Mankind. He returned in triumph to Egypt, where after his death, he was enshrined as a deity. His Taphos was shewn in many places. (v. Diod. Sic. L. 1.) What was said to be atchieved by one person, was the work of many. Osiris was a title conferred upon more persons than one; by which means the history of the first ages has been in some degree confounded.

In an inscription on a sacred pillar at Memphis, he is said to have been the son of Cronus. By Cronus we are to understand the same person as is also represented under the name of Söus; by which is meant the Sun; under which title the Amonians alluded to their great ancestor, the father of all; as by Osiris they generally meant Ham. In respect to the travels of Osiris, the posterity of Ham did actually traverse at different times the regions which he was said to have done; and in many of them took up their abode. Osiris is a title often conferred on the great Patriarch himself: and there is no way to find out the person meant but by observing the history, which is subjoined. II. 58.

Diodorus (l. 1.) says, some think that Osiris is Serapis; others that he is Dionusus; others Pluto; many take him for Zeus, or Jupiter; and many for Pan. This was an unnecessary embarrassment: for they were all titles of the same god. I. 309.

The following passage in Plutarch is too remarkable to be omitted. He says, that it was to avoid the fury of Typhon, that Osiris went into his Ark: and that it happened on the seventeenth day of the month Athyr, when the Sun was in Scorpio. Now it is to be observed, that there were two festivals, at opposite parts of the year, established by the Egyptians on account of Osiris being thus inclosed: one in the month Phamenoth, which they termed

μεγαλη

εμβασιν Οσιριδος εις την Σηληνην ; the other, was on the same account, but in autumn. This was the ceremony, ἡ λεγομενη καθαρξις εις την σορον Οσιριδος, in memory of his having been in his life time thus concealed: which Ark they termed Σεληνη, and other nations Menoa, *the moon* (Μην Σεληνη). Plutarch describes the season very precisely, when Osiris was supposed to have been thus confined. It was in the month Athyr, upon the seventeenth day of that month; when the Etesian winds were passed; when the overflowing of the Nile had ceased, and the country became dry; *μηκυνομενης δε νυχτος αυξῆσαι το σκοτος*. It was, in short, upon the seventeenth day of the second month after the autumnal equinox, *εν ᾧ του Σκορπιου ὁ ἥλιος διεξῆσιν*: this, if I mistake not, was the precise month, and day of the month, on which Noah entered the Ark. v. Gen. vii. 11. Hence, I think, there can be no doubt, but in this history of Osiris we have a memorial of the Patriarch, and the Deluge. As this event happened, according to the Egyptian traditions, when the Sun was in Scorpio; that sign is continually commemorated in the Diluvian hieroglyphics. II. 336.

Plutarch in de Isid. et Osir. endeavours to shew that Bacchus and Osiris were the same deity. One reason, and that a plausible one, is, that the same plant is sacred to both: the ivy of Bacchus being called in the Egyptian language *chenosiris*; which he interprets *the plant of Osiris*. But he makes a wrong reference of the terms of which the word consists; and does not give the right interpretation. The true reading is Chan Osiris; and in the original, Cahen or Cohen Sehor, *the lord Sehor or Osiris*. It is a name given to a vegetable; as among us plants and flowers have names given them from great personages: but it does not originally signify a vegetable; being the title of the god to whom it was consecrated. *Observ.* 166.

OTUS

And Ephialtes: there is reason to imagine, that these gigantic youths, so celebrated by the poets, were two lofty towers. They were buildings to Alohim, called Aloëus; and were probably thrown down by an earthquake. (Diod. Sic. l. 5.) They are spoken of by Pindar as the sons of Iphimedeia; and are supposed to have been slain by Apollo in the island Naxos. Pyth. Ode 4.

εν δε Ναξῷ

Φανί θανειν λιπαρά Ιφιμεδείας παϊδας
Ωτον, και σε, τολμαεις Εφιαλτα αναξ.

They are also mentioned by Homer (Od. A. v. 306.) who stiles them γηγενεις; and his description is fine.

Και ρ' ελεκεν δυο παϊδε, μινυνθαδιω δε γενεσθην,
Ωτον τ' ανιθεον, τηλεκλειλον τ' Εφιαλτην.
'Ους δη μηκιγους θρεψε ζειδωρος αρουρα,
Και πολυ καλλιγους μελα γε κλυτον Ωριωνα.
Εννεωροι γαρ τοιγε, και εννεαπηχες ησαν
Ευρος, αλαρ μηκος γε γενεσθην εννεοργυιοι.

I. 412.

OURANUS.

The term Ουρανός related properly to the orb of the Sun; but was afterwards made to comprehend the whole expanse of the heavens. It is compounded of Our-Ain, the fountain of Orus. I. 53. In Cyprus was a temple to Our-ain, stiled Urania. 92. The Cunocephali are said to have given to Hermes the first hint of dividing the day into twelve equal parts; δωδεκαλις ημερας καθ' εκαστην ωραν ΟΥΡΕΙ Κυνοκεφαλός. Horapollo. L. i. 16. These Cunocephali were a sacred college, whose members were persons of great learning. They were particularly addicted to astronomical observations; and by contemplating the heavens, called Ouran, they learned
to

to distinguish the seasons, and to divide the day into parts. But the term Ouran the Greeks by a strange misconception changed to *οὐραν*; and from this abuse of terms the silly figment took its rise.
I. 339.

P.

PAEONIA.

A REGION in Thrace so called; which seems to have been so called from P'Eon, the god of light (who was also called Peor). The natives of these parts were stiled both Peonians, and Pierians; which names equally relate to the Sun, the object of their worship. (v. Maxim. Tyr. dissert. 8. Strabo. Epitom. l. 7.) I. 207.

PALÆMON

And the Dolphin, and the story of Arion, have both the same reference. Palæmon was the same as Dionusus; the same also as Hercules. II. 379. 411. Neptune was the same as Palæmon of Corinth; he was described, as a child exposed upon the seas, and supported by a Cetus. Sometimes he was represented upon the Corinthian Cupfelis or Ark; and behind him there is commonly a pine tree. There were the same offerings made to Palæmon in Greece, as were exhibited by the Latines to Mania. He is stiled *Ἐρεφονίωρος*, on account of the children,
1 which

which were offered at his shrine. Hence we may plainly see, that there was a correspondence in the rites and mythology of these different nations; and that they had universally a reference to the same history. 458.

PALÆPHATUS

Wrote early: and seems to have been a serious, and sensible person; one who saw the absurdity of the fables, upon which the theology of his country was founded. In the purport of his name is signified an antiquarian; a person who dealt in remote researches. As he wrote against the mythology of his country, probably Παλαιφαίος was an assumed name, which he took for a blind, in order to screen himself from persecution; for the nature of his writings made him liable to much ill will. A treatise of his about Orion is quoted verbatim by the Scholiast upon Homer Il. Σ. v. 486. who gives it to Euphorion. But as many learned men were of that name, it may be difficult to determine which was the author of this treatise. I. 411.

PAN.

He was by some represented as the sovereign deity; and esteemed lord of all the elements.

Πανα καλω, κραϊeron Νομιον, κοσμοιο τε συμπαν,
 Ουρανον, ηδε θαλασσαν, ιδε χθονα παμβασιλειαν,
 Και πυρ αθαναϊον, ταδε γαρ μελη εσι τα Πανος.
 Κοσμοκρατωρ, αυξηηα, φαεσφορε, καρπιμε Παιαν,
 Ανδροχαρες, βαρυμηνις, ΑΛΗΘΗΣ ΖΕΤΣ'Ο ΚΕΡΑΣ-
 ΤΗΣ.

Orphic. H. 10. I. 311.

PAPPAIUS.

PAPPAIUS.

The ancients esteemed the Earth their common parent, and they gave her the name of Apia, as they gave the title of Pappaius to Zeus; whom they looked upon as their father.

Pappa, and Pappus, signified in many languages *a father*. Hence, *παππαζουσιν, πατέρα προσαγορευουσιν*. Hesych. Nauficæa in Homer (Od. Z. 57.) thus addresses her father;

Παππα φίλ', — — — II. 421.

PARAIA.

Philo from Sanchoniathon says that Cronus had three sons in the region of Paraia: this is a variation of P'Ur-aia; and means literally the land of Ur in Chaldea: the region from whence ancient writers began the history of mankind. I. 123.

ΠΑΡΘΕΝΟΣ.

Many of the temples called Prutaneia, were dedicated to the deity under the name of Persephone, or Proserpine, the supposed daughter of Ceres: but they were the same personage. Persephone was stiled Κόρα; which the Greeks misinterpreted Παρθενος, *a virgin*, or damsel. How could a person, who according to the received accounts had been ravished by Pluto, and been his consort for ages; who was the reputed queen of hell, be stiled by way of eminence Παρθενος? Κόρα, Cora, which they understood was the same as Cura, a foeminine title of the Sun; by which Ceres also was stiled at Cnidos. However mild and gentle Proserpine may have been represented in her virgin state by the Poets; yet her tribunal in many places seems to have been very formidable. In consequence of this we find her with Minos, and Rhadamanthus, condemned to

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the

the shades below, as an infernal inquisitor. Nonnus (l. 44.) says, Περσεφονη θωρηξεν Εριννυας. The notion of which Furies arose from the cruelties practised in these Prutaneia. II. 41.

PEGADÆ.

Cal-Chus, the hill, or place of Chus, was converted to Chalcus, Χαλκος, *brass*; this being a secret to Philostratus has led him into a deal of mysterious error. He says (Vita Apoll. L. 3.) that Apollonius came to a settlement of the Oreitæ upon the Indian ocean. He also visited their Pegadæ; he met with a people, whose very rocks were brazen; their sand was brazen; the rivers conveyed down their streams fine filaments of brass; the natives esteemed their land golden on account of the plenty of brass. This is a shameful perversion of terms. The country whither Apollonius is supposed to go, was a province of the Indo-Cuthites, who were to be met with in various parts under the title of Oreitæ. They were worshippers of fire; and came originally from the land of Ur; and hence had that name. The Pegadæ of the country are what we now call Pagodas. I. 363.

PEGASUS.

Marus Balus (Ælian. V. H. l. 9. c. 16.) an ancient deity of Italy was represented under an hieroglyphic, as a person with the face of a man before, and of a horse behind, and was said to have lived three times. The history of Pegasus, the winged horse, is probably of the same purport. Palæphatus (de Belleroph.) a judicious writer, interprets it so; and supposes Pegasus to have been nothing else but a ship: ονομα δ' ην τῷ πλοίῳ Πηγασος. II. 411.

PELASGI.

PELASGI.

The most general appellation, under which the colonies from Egypt passed before the name of Ionians and Dorians, and that still more universal one of Hellenes, was that of Pelasgi. They are represented indeed as a different people, and of a different character: but this difference was not of persons, but of times. They were very numerous; and supposed to have been for a long time in a wandering state. Besides Hellas, they occupied many regions of great extent, where their name was in repute for ages. There were nations, called Leleges, Caucones, and Pelasgi in Asia Minor; who are mentioned by Homer (Il. K. v. 429.) among the allies of the Trojans. Strabo speaks of these Pelasgi as a mighty people: and says (l. 13. p. 922.) that the whole coast of Ionia from Mycale, and all the neighbouring islands were once inhabited by them. They possessed the whole region of Etruria; nor do we know the ultimate, to which they were extended. (v. Plutarch. in Romulo. p. 17. Strabo. l. 5. p. 339.)

The person, from whom this people are supposed to have been derived, and named, is by some represented as the son of Inachus; by others as the son of Poseidon and Larissa. Staphylus Naucratis (Schol. in Apoll. Rhod. l. 1. v. 580.) mentioned him under the name of Pelasgus; and said, that he was Ἀργεῖον το γένος, which I should render, *of Arkite extraction*. Hence it is said of his posterity, the Argives; καὶ αὐτοὶ οἱ Ἀργεῖοι ἐκαλοῦντο Πελασγοί (Schol. supra.) They settled very early in Thessaly; to which they gave the name of Aëria, which was the ancient name of Egypt. All the country about Dodona was particularly styled Hellas; and it was at the same time called Pelasgia. The oracle is said by Scymnus Chius to have been of Pelasgic original.

original. (Geogr. Vet. vol. 1. p. 26. v. 448.) The rites of the place were introduced from Egypt; consequently the people, who founded the temple, and instituted those rites, were from the same country. The deity was there worshiped under the title of Zeuth, whom Homer (Il. II. v. 233.) styles Pelasgic :

Ζευ, Ανα, Δωδωναίε, Πελασγίκε, τηλοθι ναίων,
Δωδωνῆς μεδων δυσχεμερου.

From what Herodotus says (L. I. c. 56, 57. VII. c. 95.) we may be assured, that by the Pelasgi are meant the ancient Dores, Iones, and Heliadians. In short, all those Cuthite colonies, and those of their collateral branches, which I include under the title of Amonians.

As to the Arcadians, they are said to have been so named from Arcas, the son of Zeuth. Now Arcas was a title; and by Pelasgus Arcas was meant Pelasgus the Arkite. When the people of Phrygia and Hetruria were said to be *ανεκαθεν Αρκαδες*. (Dion. Hal. l. 1. c. 10.) the true purport of the expression was, that they were ab origine Arkites. Neither Argolis, nor Arcadia, could have sufficed to have sent out the colonies, which are said to have proceeded from them. They are supposed to have filled regions, before themselves were constituted as a people.

This supposed personage is represented (Pausan. l. 8. p. 604.) as a great benefactor to mankind; teaching them the use of corn, and instructing them in weaving, in order to cloath themselves. His name was a title of the chief gentile divinity, like Helius, Osiris, and Dionusus, &c. Arcas was supposed by his posterity to have been buried upon mount Mænalus: now this term is a compound of Meen El; by which is signified Lunus Deus, another title of Arcas, the Arkite god, who had been
worshiped

worshiped upon that mountain. When it is said, that the Arcades were prior to the Moon, it means only, that they were constituted into a nation, before the worship of the Ark prevailed, and before the first war (*Titanian*) upon earth commenced.

Similar to the account given of Arcas, is that of Pelasgus, but accompanied with many additional and remarkable circumstances. He was equally a benefactor to mankind; he instructed them to cloath themselves, and to build houses: he improved them in their diet; and shewed them what was noxious. He is said to have built the first temple to the Deity. Noah was said to have been *ανθρωπος γης*; this characteristic is observable in every history of the primitive persons; and they are represented as *νομιοι*, *αγριοι*, and *γηγενεις*. Pelasgus accordingly had this title: and it is particularly mentioned of him, that he was the first husbandman. (*Æschyl. Supp. v. 258. Schol. in Eurip. Orest. v. 930.*) There is a curious sketch of his story given by the poet Asius; which is comprised in two verses, but points out very plainly, who was meant by Pelasgus. It represents him as a person of a noble character, who was wonderfully preserved for the good of mankind. (*Pausan. l. 8. p. 599.*)

Αν̄ῑθεον δε Πελασγον εν ῡψικομοισιν ορεσσι
Γαia μελαιν' ανεδωκεν, ινα θνητων γενοσ ειη.

Γαia, in its original sense, signified a *sacred cavern*; a hollow in the earth; which from its gloom was looked upon as an emblem of the Ark. Hence *Gaia*, like *Hesta*, *Rhoia*, *Cybele*, is often represented as the mother of mankind. (*Orph. Hymn. 25.*)

Γαia Θεa, Μη̄τερ Μακαρων, θνητων' ανθρωπων.

In like manner *Inachus* is said after the deluge to have been saved upon the top of a high mountain. *Inachus*, *Pelasgus*, and *Danaus*, are titles of the same

person; though diversified by the Greeks, and made princes in succession.

Concerning the language of the Pelasgi, there have been many elaborate disquisitions; and we find, that it was matter of debate, even in the time of Herodotus, (l. 1. c. 57.) Yet the question, if rightly stated, amounts only to this: What was the language of this variously denominated people, before it had undergone those changes, which necessarily ensue from time? or, How did the Hellenes discourse before the birth of Æschylus or Pindar? As we have no written records, nor any monumental evidences of that date, or near it; the question may at first seem not very easy to be decided. Yet from the names of places, and of men; and from the terms used in their rites and worship; but more especially from the history of the people themselves, and of the country from whence they came; we may be assured that it was the Cuthic of Chaldæa. This in a long series of years underwent the same changes, as all languages undergo. And this alteration arose partly from words imported; and partly from a mixture with those nations, with whom the Hellenes were incorporated. Exclusive of these circumstances, there is no language but will of itself insensibly vary: though this variation may be in some degree retarded, where there is some standard, by which common speech may be determined and controuled. But the Græcians had no such assistance. Letters undoubtedly came to them late; and learning much later. There was no historian prior to Cadmus Milefius; nor any public inscription, of which we can be certified, before the laws of Draco. The first Græcian, who attempted to write in prose, was Pherecydes the philosopher; and he lived as late as Cyrus the Persian. Hence there is no change in their language, but such as

we

we might expect from an interval of this extent, and from a people thus circumstanced. III. 392.

PELEIADES,

Sometimes expressed Pleiades, are said to have been the daughters of Atlas by the nymph Pleione. According to Pherecydes Syrus, they were daughters of Lycurgus, and nurses of Dionusius. Among mariners the Dove was thought to be particularly auspicious: who in their voyages used to let a dove or pigeon fly from their ships, in order to judge from its movements of the success of their voyage. The most favourable season for setting sail was at the Heliacal rising of the seven stars near the head of Taurus: and they are in consequence of it called Pelejadæ, or the Doves. (v. Ovid. Fast. l. 3.) II. 285.

From circumstances ill understood, people feigned that in those places, where the name of the Pelejadæ and Trerones occurred, there had been persons turned into Doves, or Pigeons. (v. Ovid. Met. l. 7.—13.) These Peleiai and Peleiares were certainly female attendants; prophetesses, by whom the oracles of the deity were promulged. Πηληιαί. περιγέραι· καὶ αἱ ἐν Ἀθῶνῃ δισπίζουσαι μαντείας. Hesych. Servius (in Virg. Ecl. 9. v. 13.) speaks to the same purpose, when he mentions the Chaonian doves of that temple. Herodotus (l. 2.) specifies that they were women, of a dark complexion, who came originally from Egypt—they gave out the oracles, and administered at the altar; whence they were said to feed Zeuth. They were called διακονεῖ της τροφης του Zeuth, because they offered up cakes and fruits at their shrines, attended with libations of wine, oil, and honey. And as in many temples the deity was represented under the symbol of a dove, he was supposed to have taken the shape of that bird. Hence it is said of Zeuth himself (Athenæus, l. 9.) that he

was changed into a pigeon: which notion prevailed in Achaia; and particularly among the people of Ægium. In short, the persons, who administered to the deity, were stiled Πελαι, and Πελειαδες; which was a translation of the Iōnah and Iōnim, introduced from Egypt and Chaldea. II. 286—292.

PELION.

In Thessaly every place seems to have had a reference to the Arkite History: two of the chief mountains were Pelion, and Ossa; the former signifies the mountain of the Dove; and the latter of the Oracle. Οσσα, θεια κληδων, και φημη. Schol. in Iliad, B. v. 93.

ΠΕ ΤΙΣ ΟΣΣΑ,

ΗΕ ΤΙΣ ΑΓΓΕΛΟΣ ΟΡΝΙΣ.—Apollon. Argon. l. 3. v. 1110, II. 503.

PERSEUS

Was one of the most ancient heroes in the mythology of Greece. The merit of whose supposed achievements the Helladians took to themselves; and gave out that he was born at Argos. He was a great conqueror and traveller; and supposed to have built Tarsus in Cilicia, reputed the most ancient city in the world; and to have planted the peach tree at Memphis. The Persians were supposed to be his descendants. Some of his family were in Italy. The history of Perseus came from Egypt. (Diodor. Sic. l. 1.) Herodotus (l. 6. c. 54.) more truly represents him as an Assyrian, i. e. a Babylonian; and agreeably to this he is said to have married Asterie, the daughter of Belus, the same as Ashtaroth and Astarte of Canaan; by whom he had a daughter Hecate. He is said to have been a great astronomer, and a person of uncommon knowledge. He instructed mariners to direct their
way

way in the sea by the lights of heaven; and particularly by the polar constellation. This he first observed, and named it Helice. Though he was represented as a Babylonian; yet he resided in Egypt, and is said to have reigned at Memphis. To say the truth, he was worshiped there; for Perseus was a title of the deity: Περσευς, ὁ Ἥλιος, the chief god of the Gentile world. On this account he had a temple of great repute at Chemmis, as well as at Memphis, and in other parts of Egypt. Upon the Heracleotic branch of the Nile, near the sea, was a celebrated watch tower, denominated from him. His true name was Perez, or Parez, rendered Perefis, Perfes, and Perseus: and in the accounts given of this personage we have the history of the Persians, Parrhasians, and Perezites, in their several peregrinations; who were no other than the Heliadæ, and Osirians. It was a mixed history, in which their forefathers are alluded to; particularly their great progenitor, the father of mankind. He was supposed to have had a renewal of life: they therefore described Perseus as inclosed in an Ark, and exposed in a state of childhood upon the waters, after having been conceived in a shower of gold, P'aras, P'arez, and P'erez, however diversified, signify the Sun; and are of the same analogy as P'ur, P'urrhos, P'orus which betoken fire. As every animal, appropriated to some deity, was called by some sacred title; hence P'arez signified an horse. It was at first only a mark of reference, and betokened a solar animal, specifying the particular deity to whom it was sacred. There were many nations, which were distinguished in the same manner; some of whom the Greeks stiled Parrhasians.

The Poets described the constellation of Helice or the Bear by the title of Parrhasis, Arctos, and Parrhasis Ursa. This asterism was confessedly first
taken

taken notice of by Perez or Perseus, by which is meant the Persians. Herodotus (l. 7. c. 150.) makes Xerxes claim kindred with the Argives of Greece, as being equally of the posterity of Perseus, the same as Perseus, the Sun; under which character the Persians described the Patriarch, from whom they were descended. II. 62. Perseus was the same as Osiris, the same as Helius. 330. 507. And the same as Mithras, whose sacred cavern was stiled Persëum. II. 68.

PERSIANS

Venerated fountains, &c. after the Cuthites. Most of their temples were caverns in rocks, either formed by nature, or artificially produced. They had likewise Puratheia, or open temples, for the celebration of the rites of fire. In the ancient province of Chusistan, called afterwards Persis, there are to be seen at this day many curious monuments of antiquity which have a reference to that worship. These grottos are supposed by the learned Hyde (de Rel. V. P. c. 23.) to have been palaces or tombs. See Kæmpfer, Mondesloe, Chardin, Le Bruyn, Thevenot, and Herbert. But they were certainly temples. Nothing was more common among the Persians, than to have their temples formed out of rocks. Porphyry assures us, that the deity had always a rock, or cavern for his temple: that people, in all places, where the name of Mithras was known, paid their worship at a cavern. It is natural for persons to imagine, that they were places for burial, who knew not the ancient worship of the people. What have been supposed to be stone coffins, were cisterns for water, which the Persians used for their nocturnal lustrations. The uncommon noises, which were heard by persons who passed by, undoubtedly proceeded from the priests at their midnight worship; whose voices at
that

that season were reverberated by the mountains, and were accompanied with a reverential awe in those who heard them. I. 222.

PETAH,

Was an Amonian term of honour; and was found in many Egyptian names; e. g. Petiphra, Petiphra, Petifonius, Petofiris, Petarbemis, Petubastus the Tanite, and Petesuccus builder of the Labyrinth. Petes, called Peteos in Homer, the father of Mnestheus the Athenian, is of the same original. (Diodor. Sic. l. 1.) All the great officers of the Babylonians and Persians took their names from some sacred title of the Sun. Herodotus (l. 3. c. 61.) mentions Petazithes Magus, and (l. 7. c. 40.) Patiramphes, i. e. Pata-Ramphan, the priest of the god Ramphan; the Ramphas of the Greeks: he was brother to Smerdis, and a Magus; which was a priest of the Sun. This term is sometimes subjoined, as in Atropatia, a province in Media; and in Aorpata, is the same as Petah Or, the priest of Orus; or in a more lax sense, the votaries of that god. One of the Egyptian deities was named Neith; and her priests were stiled Pataneit. It is remarkable that the worshippers of Vishnou or Vistnou in India are now called Petacares, and are distinguished by three red lines on their foreheads. The priests of Brama have the same title, Petac Arez, the priests of Arez, or the Sun. I. 43.

The Pateræ, which Q. Curtius (l. 4. c. 7.) copying from the Greeks, has converted into *Silver Basons*, were the priests, who in the sacred processions carried the shrine of the oracle of Ham, and supported both the image, and the boat; they were eighty in number. (Diod. Sic. l. 17.) These persons, who thus officiated, were probably the same as the Petipharæ of the ancient Egyptians, but were called Pateræ by the Greeks. It was a name, and

and office, by which the priest of Delphi, and of many other places besides those in Egypt, were distinguished: and the term always related to oracular interpretation.

Pator, or Petor, was an Egyptian word; and Moses speaking of Joseph, and the dreams of Pharaoh, more than once makes use of it in the sense above. It manifestly alludes to an interpretation of that divine intercourse, which the Egyptians stiled Omphi. This was communicated to Pharaoh by a dream: for the Omphi was esteemed not only a verbal response, but also an intimation by dreams. These Omphean visions were explained by Joseph; wherefore the title of Pator is reckoned by the Rabbins among the names of Joseph. There is thought to be the same allusion to divine interpretation in the name of the apostle Peter: Πίσρος, ὁ ἐπιλυων, ὁ ἐπιγινωσκων. Hesych. Hence we learn that the priest was stiled Petor, and Pator; the place was called Patora. The colossal statue of Memnon in the Thebais was a Patora, or oracular image. There was a Patera in Lycia; a Petra in Achaia, of the like import. Pethor and Pethora was the place where the false Prophet Balaam resided. It seems to have been the celebrated place in Arabia, famous in aftertimes for the worship of Alilat, and called by the Romans Petra. 247.

Πατήρ, Pater, when used in the religious addresses of the Greeks and Romans, meant not a Father, or Parent; but related to the divine influence of the deity, called Pator. Not only the gods, but the hierophantæ in most temples; and those priests in particular, who were occupied in the celebration of mysteries were stiled Patres: so that it was undoubtedly a religious term imported from Egypt. As the true name of the Amonian priests was Petor, or Pator; so the instruments, which they held in their hands, was stiled Petaurum,

The

The Patora, and Petora, oracular temples of the Sun, in aftertimes called Petra, were ascribed to other gods. Many of them for the sake of mariners were erected upon rocks, and eminences near the sea: hence the term Πίσρα, Petra, came at length to signify any rock or stone, and to be in a manner confined to that meaning. But in the first ages it was ever taken in a religious sense; and related to the shrines of Osiris, or the Sun, and to the oracles which were supposed to be there exhibited. Thus Olympus near Pisa, though only a large mound, or hill, was of old termed Petra, as relating to oracular influence. It is industriously introduced by writers when they speak of sacred and oracular places. (v. Lycophron. v. 159. Pind. Olymp. Ode 6.)

Ceres is said, after her wanderings, to have reposed herself upon a Stone at Eleusis. At Delphi was shewn the Petra, upon which the Sibyl Hero-phile sat down upon her first arrival. In short, there is in the history of every oracular temple some legend about a stone; some reference to the word Petra. When the worship of the Sun was almost universal, this was one name of that deity even among the Greeks. They called him Petor, and Petros; and his temple was stiled Petra. This they oftentimes changed to λίθος; so little did they understand their own mythology. The loaves and cakes which were offered were called Πίσρα. I. 283.

ΠΕΤΡΑΙ ΑΜΒΡΟΣΙΑΙ.

The mighty works, which the Cuthite colonies carried on, and the edifices, which they erected, wherever they settled, were truly wonderful. They formed vast lakes, and canals; they opened roads over hills; (witness the passage through the Alpes Cottiae, or the Cuthean Alps) and through forests, which were before impassable. (v. Strabo. l. 16.
Pocock's

Pocock's Egypt. v. 1. p. 132. Greaves. v. 1. p. 94, &c. Pocock. v. 2. p. 110.)

The Egyptians looked upon rude bare rocks with a degree of veneration: and some of them they left, as they found them, with perhaps only an hieroglyphic. (Norden. plate 122, 123.) Others they shaped with tools, and formed into various devices. This practice of shewing a reverential regard to fragments of rocks, which were particularly uncouth and horrid, prevailed also in many other countries.

It was usual with much labour to place one vast stone upon another for a religious memorial. The stones thus placed, they oftentimes poized so equally, that they were affected with the least external force: nay a breath of wind would sometimes make them vibrate. We have many instances in our own country; and they are to be found in other parts of the world: and wherever they occur we may esteem them of the highest antiquity. All such works we generally refer to the Celts, and Druids; under the sanction of which names we shelter ourselves, whenever we are ignorant, and bewildered. But they were the operations of a very remote age; probably before the time, when the Druids, or Celtæ, were first known. I question, whether there be in the world a monument, which is much prior to the celebrated *Stone-Henge*. There is reason to think, that it was erected by a foreign colony; one of the first, which came into the island. Here is extant at this day, one of those rocking stones, of which I have been speaking.

The ancients distinguished stones erected with a religious view by the name of *Amber*; by which was signified any thing solar and divine. The Græcians called them Πίσραι Ἀμφορείαι; and there are representations of such upon coins. (Vaill. de num. Col. v. 2. p. 69. 148. 218.) *Stone-Henge* is composed of these Amber-stones: hence the next town is denominated

nominated *Ambros-bury*: not from a Roman Ambrosius; for no such person existed; but from the *Ambrosia Petra*, in whose vicinity it stands. Some of these were rocking stones: and there was a wonderful monument of this sort near Penzance in Cornwall. It still retains the name of Main-Amber, by which is signified the *sacred stones*. Norden's *Cornw.* p. 48. who mentions also another called Pendre-Stone, p. 74. [See likewise Dr. Borlase's *Ant. of Cornwall*, l. 3. and particularly c. 4. concerning the Logan, or Rocking Stones.] Such a one is mentioned by Apollonius Rhodius, which was supposed to have been raised in the time of the Argonautæ. It stood in the island Tenos, and was the monument of Calais and Zetes, the two winged sons of Boreas. They are said to have been slain by Hercules; and though the history be a fable, yet they undoubtedly existed in that island, as the poet describes.

Ptolemy Hephæstion (ap. Photium. p. 475.) mentions a large stone upon the borders of the ocean, probably near Gades in Bætica, which he calls *Petra Gigonia*: and says, that it could be moved with a blade of grass. Γίγων, from whence came the term *Gigonia*, was, according to Hesychius, a name of the Egyptian Hercules. From hence we may infer, that both the stone here, and that also in Tenos, were sacred to this deity. By *Petra Gigonia* was signified an Herculean monument, not raised by him, but to his honour: and it was undoubtedly erected by people of those colonies, who came both from Tyre and Egypt. One of these moving stones is to be met with in the island Amoy, belonging to the Chinese empire. It may be asked, might not these stones have been settled in this manner at the Deluge? It is certain that at the Deluge many vast stones were left bare upon the retreat of the waters. But those, which are so equally poised, and so regularly placed upon others, must

must have been thus adapted by the contrivance and industry of man. For their situation is too nice and critical, and they occur too often, to be the effect of chance.

It was said above that the rocking stone, near Penzance, is called Main-Amber. Now Main (from whence came *moenia*,) signified, in the primitive language, a *stone*, or *stones*, and also a building: *Amber*, any thing sacred. The word Mineret is of the same etymology, from Meen, and Main, a *stone*. III. 532.

PHACAT.

Some of the openings and branches of the Nile were formed by the violence of the inundations: there were others, which seem to have been the work of art; and were called by the Egyptians Phacat, and by the Greeks διωρυγες. The Phacnammonis is the Phacat No Ammon, *the dike of No Ammon*. Phaccusa, though said to be the capital of a province as well as a village, is originally the *dike* or *canal* of Cusa. For a precise account of this very famous canal, see Herodotus. (l. 2. c. 158.) *Observ.* 117.

PHAETON.

The story of Phaeton, who was supposed to have fallen into the Eridanus, is manifestly of Egyptian original. He is by some represented as the first king, who reigned in Chaonia, and Epirus. He was in reality the same as Osiris, the Sun; whose worship was introduced there very early, as well as upon the Padus. The names of the deities in every country are generally prefixed to the lists of kings, and mistaken accordingly. II. 171.

Many of the poets represent him as the offspring of the Sun; but this mistake is found chiefly among the Roman poets: it was a title of Apollo, as the god

god of Light. Homer (Od. A. v. 15.) uses it in this acceptation :

— — — οὐδεπὸς αὐτοῦς
 Ἡελίος Φαιθὼν ἐπιδερκέσθαι ἀκλίνεσσιν.

The ancient mythologists of Greece universally allowed him to be the Sun : Orpheus (de Lapid. v. 90.)

Ἡελίον Φαιθονίᾳ ἐφ' ἄρμασι πῶλοι ἀγούσι.

He was the same as Phanes ; and is represented as the first born of heaven. I. 369. The name of this much mistaken personage, was an ancient title of the Sun, a compound of Phi-Ath-On. I. 123.

PHANES,

The same with Hanes with the prefix, Ph'anes ; and the deity so called was by the early theologists thought to have been of the highest antiquity. They esteemed him the same as Ouranus, and Dionusufus : and went so far as to give him a creative power, and to deduce all things from him. The Græcians from Phanes formed Φαναιος, which they gave as a title both to Zeus, and Apollo. In this there was nothing extraordinary, for they were both the same god. I. 200.

PHARBETH

Was an abbreviation of Pharabeth, or the house of Pharaoh : so Phainubeth in Egypt is only Phainubeth varied, and signifies the place sacred to Phanes. I. 97.

PHAROS.

Orpheus alludes to a Pharos, and to the paintings and furniture of it in his description of the Robe, with which Apollo, or Dionusufus is invested. He
 Z speaks

speaks of them as the same deity. (ex Macrobian. Sat. —
l. i. c. 18.)

Ταῦτα δὲ πάντα τέλειν ἱερὰ σκευὴ πρυμνασάβη,
Σώμα θεοῦ πλατύνειν ἐριαυγούς Ἡλίουιο.
Πρώτα μὲν ἀργυρεαῖς ἐναλιγκίων ἀκλίνεσσι
Πεπλον φοινικεον, πυρὶ ἐκελον, ἀμφιβαλεσθαι.
Αὐτὰρ ὑπέρθε νεβροῖο παναιοῖου ἔυρου καθαψαῖ
Δέρμα πολυσκίων θηρος κατὰ δέξιον ὦμον,
Ἀσρων δαιδαλεὼν μιμημ', ἱεροῦ τε πόλοιο.
Εἶλα δ' ὑπέρθε νεβρὸς χρυσεὸν ζώσηρα βαλεσθαι,
Παμφανωνήα, περιζῆ σερπῶν φορεῖν, μέγα σῆμα.
Εὐθύς ὅτ' ἐκ περάων γαίης Φαέθων ἀνορούσων
Χρυσείαις ἀκλίσιν ἑλκὴ ῥοον Ὠκεανοῖο.
Αὐγὴ δ' ἀσπείλος ἦ, ἀνα δὲ δροσὶ ἀμφιμιγείσας,
Μαρμαίρῃ δινῆσιν ἐλίσσομεν κατὰ κυκλον
Προσθε θεοῦ, ζῶντ' ἀρ' ἵπο σερπῶν ἀμείρητων
Φαίνειτ' ἀρ' ὠκεανοῦ κυκλὸς, μέγα θαυμ' εἰδεσθαι.

When the poet has thus adorned the deity, we find towards the conclusion, that these imaginary robes never shew to such advantage, as in the morning. To explain this; observe that the whole was deposited in a Pharos upon the sea-shore, upon which the Sun at his rising darted his early rays; and whose turrets glittered with the dew: from the upper story of the tower, which was of unmeasurable height, there was an unlimited view of the ocean. This vast element surrounded the edifice like a zone; and afforded a wonderful phenomenon.

In the verses from Nonnus (see Art. Harmonia) we may see the method of deviation. Pharos *a tower* is taken for Pharos *a garment*; and this altered to *Χίτων*; yet after all, the genuine history is discernable. The author says, that at the bottom *ἑνκλαιοῖο Χίτωνος*, of the well-woven garment, flowed the Ocean, which surrounded the world. This is certainly a misinterpretation of the term *Φαρος*: and in the original writings, the history related to a
tower:

tower : and it was at the foot $\Phi\alpha\rho\upsilon\ \text{Ευκλωσσιο}$ that the ocean beat, by which the earth was encircled.

In the Orphic verses above, $\Delta\epsilon\rho\mu\alpha$ — $\Theta\eta\rho\omicron\varsigma$; observe that Maps, and Books also, when writing was introduced, were made of skins, called $\delta\iota\phi\theta\epsilon\rho\alpha\iota$. (Herod. l. 5. c. 58.) I. 396.

PHASELIS,

A city in Lycia, upon the mountain Chimæra ; which mountain had the same name, and was sacred to the god of Fire. Phaselis is a compound of Phi, and Azel (Az-El) and signifies Os Vulcani, five apertura ignis, a chasm of fire. I. 206.

PHI,

Signifies a Mouth ; also Language, and Speech. It is used by the Amonians particularly for the voice and oracle of any god ; and subjoined to the name of that deity. Hence the terms Amphi, Omphi, Alphi, Elphi, Orphi, Urphi. In Gen. xlv. 51. it signifies the voice, or command of Pharaoh. Hence, in this acceptation, $\Phi\eta\mu\iota$, $\Phi\eta\mu\eta$, $\Phi\eta\mu\upsilon\varsigma$, $\Phi\alpha\sigma\chi\upsilon$, $\Phi\alpha\lambda\iota\varsigma$, Fama, Fari, &c.

Perhaps Pharaoh is a compound of Phi-Ourah, Vox Ori, five Dei. The ancients used to call the voice of their prince the voice of god. Phi is also used for any Opening or Cavity ; hence the head of a fountain is often denominated from it ; at least the place, whence the fountain issued forth, or where it lost itself. As all streams were sacred, and all cavities in the earth were looked upon with religious horror, the Amonians called them Phi-El, Phi-Amon, Phi-Anes ; hence Græce Phiale, Phænon, Phanes, Phaneas, Pancas. The Nile is said to be lost underground near its fountains ; the place was called Phiala. (Plin. l. 5. c. 9.) Sometimes this term occurs without the aspirate, as in Pella, a city of Palestine, named doubtless from its fountains :

Pliny (l. 5. c. 28.) calls it Pellam aquis divitem. I. 88.

Bacchus was called Phi-Anac by the Mysians, rendered by the poets Phanac and Phanaces. Hanes was a title of the same deity, equally revered of old, and compounded Ph'-Hanes; the fountain of light: hence φαῖνω, φαεινός, φαεινός: and from Ph'ain-on, Fanum. I. 124.

PHIBSETH.

There may not possibly at first sight appear any great similitude between this term and *Bubastus*: but they were the same place. The *mouth* or opening of a river or canal was called by the Hebrews *Pi* or *Phi*. Hence Phi Haroth (Exod. xiv. 2.) is translated by the LXX κατά σωμα Εἰρωθ, over against the mouth or opening of Haaroth. The Egyptians seem to have used it also for the mouth of a canal: and it often occurs for the canal itself, or branch of a river. Thus Pithom was properly the canal of Thom: Phi Nepthim the canal of Nepthim. In these two instances the word is exactly conformable to the Hebrew pronunciation: but it seems in general to have been pronounced with a B instead of a P; which letters are in most languages convertible, and often substituted the one for the other. Hence the Bisehor was the canal of the Schor or Nile proper, which the Greeks called Buseiris: Bicalig was the mouth of the calig or canal, which they termed Bucolicum; and Bi Bifeth the river of Bifeth, the Phibefeth of the Scriptures, changed by the Greeks to Bibesitus, and contracted *Bubastus*. The Greeks changed it to Bo and Bou. The Borysthenes seems to be Bo Ruthen, the mouth of the river Ruthen, called so from the Rutheni. Bithynia is of the same composition.

Thyni

Tbyni Tbraces erant, quæ nunc Bitbynia fertur.

Claudian.

Sometimes it was subjoined to the name of the place which was spoken of; as Cnoufbi, or Canoufbi, the canal or mouth of the Cnouf, which the Greeks changed to Canoubicum: Athribis, or, as Stephanus reads it, Atharrhabis, the mouth or canal of Athrib. *Observ.* 114.

PHOENIX. PHOENICES.

Phoinic, or Poinic, were Egyptian, and Canaanitish terms of honour; hence Φοινιξ, Φοινικες, Φοινικισ of the Greeks; Phoinic, Poinicus, Poinicius of the Romans; afterwards changed to Phœnix, Punicus, Puniceus. It was originally a title, which the Greeks made use of as a provincial name: but it was never admitted as such by the people, till the Greeks were in possession of the country: and then but partially, for the natives were called Sidonians, Tyrians, and Canaanites as late as the days of the Apostles.

Phœnix was an honorary term, compounded of Anac with the Egyptian prefix. It signified a lord, or prince; and was particularly assumed by the sons of Chus and Canaan. The Mysians called their god Dionufus, Ph'anac. It was also conferred upon many things, which were esteemed princely and noble. Hence the red, or scarlet, a colour appropriated to great and honourable personages, was stiled Phoinic. The Palm was likewise so stiled; and the ancients speak of it as a stately and noble tree. It was esteemed an emblem of honour; and used as a reward of victory. We find from Apuleius (l. 2.) that Mercury, the Hermes of Egypt, was represented with a Palmbranch in his hand: and his priests at Hermopolis used to have them stuck in their sandals, on the outside. The

goddess Isis was thus represented: and we may infer that Hermes had the like ornaments; which the Greeks mistook for feathers, and have in consequence of it added wings to his feet. The Jews used to carry Palm boughs at some of their festivals; and particularly at the celebration of their nuptials: and they were thought to have an influence at the birth. (v. Eurip. in Ione. v. 920.)

The ancients had an opinion, that the Palm was immortal: at least, if it did die, it recovered again, and obtained a second life by renewal. Hence the story of the bird, stiled the Phoenix, is thought to have been borrowed from hence.

The title of Phœnic seems at first to have been given to persons of great stature: but in process of time it was conferred upon people of power, and eminence, like *αναξ* and *ανακτες* among the Greeks. The Cuthites in Egypt were stiled Royal Shepherds, *Βασιλης Ποιμενες*, and had therefore the title of Phœnices. A colony of them went from thence to Tyre and Syria; hence it is said by many that Phoenix came from Egypt to Tyre. Phœnicia, which the Greeks called *Φοινικη*, was but a small part of Canaan. It was properly a slip of sea-coast, which lay within the jurisdiction of the Tyrians and Sidonians, and signifies Ora Regia; or, according to the language of the country, the coast of the Anakim. It was a lordly title; and derived from a stately and august people. All the natives of Canaan seem to have assumed to themselves great honour. Ezek. xxvi. 16. Isaiah xxiii. 8. The Scripture term by which they are distinguished is *שָׂרִים*, Sarim: but the title which they assumed to themselves was Ph'anac or Ph'oinac, the Phoenix of the Greeks and Romans. As it was a mere title, the sacred writers of the Old Testament never use it, to distinguish either the people or country. This part of Canaan is never by them called Phœnicia: yet

yet others did call it so; and the people were called Phœnices before the birth of Homer. But this was through mistake: for it was never used by the natives as a provincial appellation. It was a title, or mark of rank and pre-eminence: on this account it was assumed by other people; and conferred on other places. For this reason it is never mentioned by any of the sacred writers before the captivity, in order to avoid ambiguity. The gentile writers made use of it; and we see what mistakes have ensued. There were Phœnicians of various countries. This title was introduced at Sidon, and the coast adjoining, by people from Egypt; who the people were, we learn particularly from Eusebius. (Chron. p. 27.) Φοινίξ και Καδμος, απο Θηβων των Αιγυπτίων εξαλθούσας ως την Συριαν, Τυρου και Σιδωνος εβασιλευον.

Belus is said to have carried a colony to the same parts. Βηλος απ' Ευφρηταο κ τ λ. Nonnus. Belus and Phœnix seem to have been the same; not personages but titles: and under the characters of these two personages, Colonies, named Belidæ and Phœnices, went abroad, and settled in different parts. Their history and appellation may be traced from Babylonia to Arabia and Egypt: and from thence to Canaan, and to the regions in the West. I. 319.

PHORONEUS.

The Patriarch, under whatever title he may come, is generally represented as the father of gods, and men: but in the character of Phoroneus (for in this he is plainly alluded to) he seems to be described merely as the first of mortals. Hence by an ancient poet, quoted by Clemens of Alexandria, (Strom. L. 1.) he is stiled Φωρωνευς, πατήρ θνητων ανθρωπων. Mythologists vary greatly concerning his genealogy; but he is generally supposed to have been the son of Inachus and Niobe. The outlines of his history are so strongly marked, that we cannot

mistake to whom the mythology relates. He lived in the time of the flood; he first built an altar; he first collected men together, and formed them into communities; he first gave laws, and distributed justice; he divided mankind by their families and nations over the face of the earth. Nonnus styles him *Ἀρχηγόρος*, which may signify either *Πρωτογονός*, or *Θηβαιγενής*. Anticlide (Plin. l. 7. c. 56.) esteemed him the most ancient king in Greece; but Acusilaus (Clem. Alex. Strom. l. 1.) more truly looked upon him as the father of mankind. In short he was the ultimate, to which the Græcian history referred. Indeed Phoroneus, Apis, Inachus, Zeuth, Deucalion, Prometheus, were all one person. Some made him the son of Niobe, some of Archia, others of Melissa; but they like Rhea, Cybele, and Damater are mere titles, by which a female personage was denoted, who was supposed to have been the genius of the Ark, and the mother of mankind. II. 266.

PI.

This article was in use among the ancient Egyptians and Cuthites, as well as other nations in the East. The natives of India were all worshippers of the Sun; and used to call themselves by some of his titles.

Porus, with whom Alexander engaged upon the Indus, was named from the chief object of his worship *אור*, Pi-Or, and P'Or; rendered *Πωρος*.

Pacorus the Parthian, was a compound of P'Achorus, the Achor of Egypt: so was also the city Pacoria in Mesopotamia.

Πυρ was of Egyptian or Chaldaic original; and of the same composition (P'Ur) as the words above: for Plato (in Cratylus) informs us, that *πυρ*, *ὑδωρ*, *κυβέβ*, were esteemed terms of foreign importation. The natives continued the use of this prefix, even after

after the Greeks were possessed of Egypt; as did other nations, which were incorporated with them. Hence we often find Πιζευς, Πιμαρβιυρ, Πιμαθητης, πωρμα, πωλαος; Pidux, Picurator, Pitribunus; also names of persons, as, Piterus, Piturio, Pionius the martyr, also Pior, Piammon, Piambo; all mentioned by ecclesiastical writers.

Pi is often changed into Pa, as in Pacomius, &c. There were particular rites, stiled Pamyliia sacra, from Pamylen, an ancient Egyptian deity. Pamylen is an assemblage of common titles, Am-El-Eees with the prefix. Hence the Greeks formed Melissa, a sacred name. As of Ham-El-Ait, they formed Melitta, the name of a foreign deity, more known in Ionia than in Hellas.

Hades, and Pi-Ades was a common title of the Sun: the latter in early times was current in Greece, where the Amonians settled. He was termed Melech Pi-Adon, and Anac-Pi-Adon: but the Greeks out of Pi-Adon formed Παιδων: for it is inconceivable, how very ignorant they were of their ancient theology. Hence we read of παιδων Αηλους, παιδων Ζηνος, παιδων Απολλωνος; and legends of παιδων πθανων; and of παιδων, who were mere foundlings: whose fathers could never be ascertained, though divine honours were paid to the children. This often puzzled the mythologists, who could not account for this spurious race. (v. Plutar. Quæst. Græ.) There was a certain mysterious rite performed by the natives of Amphissa in Phocis. The particular gods, to whom it was performed, were stiled Ανακτες παιδες. Who these were, neither Pausanias (l. 10.) nor the priests could tell: οἱ δὲ θεων εἰσιν οἱ Ανακτες Παιδες, ου καλα τ' αυτα εἰν εἰρημενον. Many more instances may be found of this nature; where divine honours are paid to the unknown children of fathers equally unknown.

Pi is often expressed with an asperate Phi, which signifying *a mouth*, and in a more extensive signification, *speech* and *language*; it may sometimes cause a little uncertainty about the meaning. However, in most places it is sufficiently plain. I. 118.

ΠΙΟΝΕΣ,

Πλακοντες. Hesych. The name of the cakes, sacred to Peon, the god of light. Pi-On, Pi-Or, and Pe-Or, were Amonian names of the Sun. I. 297. n.

PIRENE.

In Campania was a fountain Virena; a compound of Vir-En, ignis fons, from being dedicated to the deity of Fire: it was a medicinal spring, and of a strong vitriolic nature. (Vitruv. Archit. l. 8.) The Corinthians had in their Acropolis a Pirene, of the same purport as Virena (indeed they are the same name) it was a beautiful fountain sacred to Apollo, whose image was at the head of the water within a sacred inclosure. I. 193.

PIROMIS.

Herodotus (l. 2. c. 143.) from the account given to him by the priests of Thebes about the kings, who had reigned in Egypt; says "after the fabulous accounts, there had been an uninterrupted succession of Piromis after Piromis: and the Egyptians referred none of these to the dynasties of either gods or heroes, who were supposed to have first possessed the country." Hence it seems plain that Pi-romis signifies *a man*. It has this signification in the Coptic: and in the Prodrômus Copticus of Kircher, Πιρωμι, is *a man*; and seems to imply a native. Pirem Racot is an Alexandrine, or more properly a native of Racotis, called Raschid,

chid, and Rosetta. Pirem Romi are Romans. I. 122.

PITAN.

Besides Ob, &c. a serpent was also named Pitān, or Patan. Many places in different parts were denominated from this term: and probably had Dracontia, where were figures and devices relative to the religion, which prevailed. Ovid (*Metam.* l. 7.) describing Medea as flying through the air from Attica to Colchis, says,

*Æoliam Pitānem læva de parte relinquit,
Factaque de saxo longi simulacra Draconis.*

The Opici, who are said to be denominated from serpents, had also the name of Pitānatæ; at least one part of that family were so called (*Hesych.*) A brigade, or portion of infantry, was among some of the Greeks named Pitānates; (*Hesych.*) and the soldiers in consequence of it must have been termed Pitānatæ: undoubtedly, because they had the Pitān, or Serpent, for their standard. Analogous to this there were soldiers called Draconarii. Probably in most countries the military standard was an emblem of the deity there worshiped. I. 487.

PLACES

Were often substituted for the deity, and made an object of worship. I. 92. They had as many names as the deity worshiped had titles. 103.

PLATO.

The Græcians were so prepossessed with a notion of their own excellence and antiquity, that they supposed every ancient tradition to have proceeded from themselves. Hence their mythology is founded upon the grossest mistakes: as all extraneous history, and every foreign term, is supposed by

by them to have been of Græcian original. Plato (with others) saw the fallacy of their claim: yet in this article no one was more infatuated. His Cratylus is made up of a most absurd system of etymology. Herodotus expressly says, (l. 2. c. 4. and c. 52.) that the gods of Greece came in great measure from Egypt. Yet Socrates is by Plato in this treatise made to derive Artemis from το ἀρτεμις, *integritas*; Poseidon from ποσι δεσμον, *fetters to the feet*; Hestia from ουσια, *substance and essence*; Demeter from διδουσα ὡς μήτηρ, *distributing as a mother*; Pallas from παλλεν, *to vibrate, or dance*: Arez, Mars, from ἀρρεν, *masculum, et virile*; and Theos, God, undoubtedly the Theuth of Egypt, from θεειν, *to run*. Innumerable derivations of this nature are to be found in other Greek writers. I. 130.

PLUTO,

Among the best theologists, was esteemed the same as Jupiter; and indeed the same as every other deity. I. 310. Hermesianax;

Πλούτων, Περσεφονη, Δημήτηρ, Κυπρις, Ερῶτες,
Τρίτωνες, Νηρεὺς, Τηθύς καὶ Κυανοχαίτης,
Ἑρμῆς δ', Ἡφαιστος τε κλυτός, Παν, Ζεὺς τε, καὶ Ἥρη,
Ἀρτέμις, πρὸ Ἐκαίεργος Ἀπολλων, εἰς Θεὸς εἰσιν.

POETS.

The first writers were the Poets; and the mischief began with them: for they first infected tradition; and mixed it with allegory and fable. "The greatest abuses (says Anaxagoras, Legat.) of true knowledge came from them. I insist that we owe to Orpheus, Homer, and Hesiod, the fictitious names and genealogies of the Pagan dæmons, whom they are pleased to call gods: and I can produce Herodotus to witness what I assert. He informs us (l. 2. c. 53.) that Homer and Hesiod were

were about 400 years before himself; and not more. These, says he, were the persons who first framed the theogony of the Greeks; and gave appellations to their deities; and distinguished them according to their several ranks and departments. They at the same time described them under different appearances: for till their time there was not in Greece any representation of the gods, either in sculpture or painting; nor any specimen of the statuary art exhibited: no such substitutes were in those times thought of." I. 160.

P'OMPHI,

Ham was the Hermes of the Egyptians, and his oracle was stiled Omphi: and when particularly spoken of as *the oracle*, it was expressed P'omphi, and P'ompi, the *πομπη* of the Greeks. Hence Hermes had the name of *Πομπαιος*, which was misinterpreted the *messenger*, and *conductor*; and the deity was in consequence of it made the servant of the gods, and attendant upon the dead. But *πομπαιος* related properly to divine influence; and *πομπη* was an oracle. An ox or cow, was by the Amonians esteemed very sacred, and oracular: Cadmus was accordingly said to have been directed *πομπη βοος*. Many places were from the oracle stiled P'ompean: and supposed by the Romans to have been so named from Pompeius Magnus; but they were too numerous, and too remote to have been denominated from him, or any other Roman. There were also pillars stiled Pompean; which by many have been referred to the same person. But they could not have been built by him, nor were they erected to his memory, as may be learned from their history. I. 259.

POSEIDON,

POSEIDON,

God of the sea; his priest was stiled a P'urcon, which is ignis vel lucis dominus: and we may know the department of the god from the name of the priest. He was no other than the supreme deity, the Sun; from whom all were supposed to be derived. He is therefore, like Zeus, stiled, in the Orphic verses, the father of gods and men. He was expressly stiled Cun-Ades, being the same as Apollo. Κυναδης Ποσειδων Αθηνησιν εἰμαλο. (Hesych.) 351. The Patriarch was also commemorated by the name of Poseidon. Hence in the Orphic verses (Hymn 16.) he is thus addressed:

Κλυθι Ποσειδαον, Ζηνος πατερ πρεσβυγενεθλε,
Ουρανιων, Μακαρων τε Θεων πατερ, ηδε και Ανδρων,
Ειρηνην υγιαιν αγων, ηδ' ολβον αμεμφη.

(Zeus is generally made the brother of Poseidon, but is here spoken of as his father: which shews how little we can depend upon the theogony of the Greeks, when they treat of genealogies.)

As Noah was the Poseidon of the Greeks, we need not wonder at the epithets bestowed upon that deity; such as Πατηρ, Ασφαλιος, Γενεσιος, Γενεθλος, Φύλαμος, or Sativus. In Arcadia was a temple of Ποσειδων Εποπτης, *Neptune looking out*. None of these titles have the least reference to the Pagan Poseidon, as god of the sea: but to the history of the Patriarch they have a wonderful relation, and are particularly applicable. II. 268.

PRIAPUS.

Polytheism originally vile, and unwarrantable, was rendered ten times more base by coming through the hands of the Greeks and Romans. Among all the dæmon herd, what one is there of a form, and character, so odious, and contemptible as Priapus?

Priapus? an obscure, ill-formed deity, who was ridiculed and dishonoured by his very votaries.

Yet this contemptible god, this scarecrow in a garden, was held in high repute at Lampascus, and esteemed the same as Dionusus. The Egyptians revered him as the principal god; no other than the Chaldaic Aur, the same as Orus and Apis. Hence the Priapus of Greece is only a compound of Peor-Apis among the Egyptians: sometimes called Peor singly; sometimes Baal Peor; the same with whose rites the Israelites are so often upbraided: his temples were stiled Beth Peor. In short, this wretched divinity of the Romans was looked upon by others as the soul of the world; the first principle, which brought all things into light, and being. There is an ancient inscription in Gruter (V. 1. p. xcv. n. 1.) PRIEPO PANTHEO. Phurnutus (de Nat. Deor. c. 17.) supposes Priapus to have been the same as Pan, the shepherd god; who was equally degraded, and misrepresented on the one hand, and as highly revered on the other. τῶν ἀρχαίων δ' εἰσι δαίμονων. Yet the one was degraded to a filthy monster; and of the other they made a scarecrow. I. 141.

PRIESTS.

The priests of old were almost universally denominated from the god whom they served, or from his temple. I. 15. And they were oftentimes called the sons of the deity, whom they served. II. 466. The Egyptian priests seem to have been from their complexion denominated Crows, or Ravens. Strabo (l. 17.) says, that Alexander upon his expedition to the temple of Ammon, was conducted by two crows. Curtius (l. 4. c. 7.) says that a good number went out to meet him, *modico volatu*, &c. These crows were certainly the priests of the place. II. 291.

PROMETHEUS.

PROMETHEUS.

Eusebius tells us, ἑρμηνεύουσι Νουν τον Δία· Προμηθεὺς δὲ Νουν εἶλεγον· διο καὶ μυθουῖται τοὺς ἀνθρώπους μίλαπτε-
 λασθαι. (v. Euseb. Hist. Synag.) If we take the history without his comment, it will be found for the most part true. The original account was, that not only Zeus, or Zeuth, but also Prometheus, *qui genus hominum refinxit*, was Noos, or Noah. Prometheus raised the first altar to the gods;—he constructed the first ship; Æschyl. Prometh.

Θαλασσοπλαγία δ' οὖις ἄλλος ἀν' ἐμοῦ
 Λινοπέτ' εὔρε ναυίλων ὀχημαῖα.

And transmitted to posterity many useful inventions :

πάντα συλληβδην μαθε,
 Πάσαι τέχναι ἑρῶσισιν ἐκ Προμηθεως. Id.

He was supposed to have lived in the time of the deluge; and to have been guardian of Egypt at that season. His influence was limited to that region; because the Egyptians, like the people of Phocis, Argos, Theffaly, and Dodona, confined the deluge to the boundaries of their own country. Hence we may plainly see the person who is alluded to under the character of Prometheus. He was the same as Osiris; the same also as Dionusus, the great husbandman, the planter of the vine, and inventor of the plough. II. 273.

PROTEUS

Was a title of the Patriarch. Homer represents him as an ancient prophet; a person of great truth. (Οδ. Δ.) γερων ἄλιος, νημερίης, ἀθανάτος Πρωτεύς. In his departments he was the same as Poseidon. II. 270.

ΠΡΟΘΤΡΑΙΑ.

ΠΡΟΘΥΡΑΙΑ.

Noah and all of the animal creation with him, had been for a long time inclosed in a state of obscurity. On this account the Genius of the Ark, under the character of Rhea and Cybele, is by Lucretius stiled (l. 2. v. 598.) *Magna deûm mater, materque ferarum*. The opening the door of their prison house, and their enlargement was esteemed a second issuing to life. Hence as the ancients formed a genius or dæmon from every circumstance in mythology, they supposed the Genius of the Ark to preside over the birth, under the name of Lucina, Diana, Juno, and of a goddess particularly stiled Προθυραία. II. 364. v. Orphic. Hymn 1.

PROTOGONUS,

The first man upon earth, was certainly designed to represent the great Patriarch. Orphic. Hymn 5.

Πρῶτογονον καλεῶ, διφυσ, μέγαν αἰθεροπλαγίην,
Ὡογενῆ, χρυσεαῖσιν ἀγαλλομενον πτερυγεσσιν.

I invoke Protoponus, the first of men: him who was of a twofold state, or nature: who wandered at large under the whole heavens; inclosed in an ovicular machine, (whence he was termed Ὡογενής, Ovo genitus,) who was also, hieroglyphically, depicted with golden wings.

Γενεσιν Μακαρων, θνητῶν ἀνθρώπων.

The same was the father of the Macares (stiled Heroes, Ἀθανάσιοι, Ἡλιαδαί, the Demigods, and Dæmons) the parent also of all mankind.

Ὅσων ὁ σκολοισσαν ἀπημαυρωσεν ὀμίχλην.

Who dispelled the mist and darkness, with which every thing had been obscured. The golden wings were undoubtedly taken from the tints of the Iris:

A a and

and these descriptions are borrowed from ancient hieroglyphical pictures; where the same emblem was differently appropriated; yet still related to the same historical event. Eros was also stiled *διφύα*. (Orphic. Hymn 57.) II. 353.

PSUCHE.

The most pleasing emblem among the Egyptians was exhibited under the character of Psuche, *Ψυχη*. This was originally no other than the Aurelia or butterfly; but in aftertimes was represented as a lovely female child with the beautiful wings of that insect. The circumstance of a second birth, or issuing into life, after a confinement, is continually described under the character of Psuche. And as the whole (the preservation in the Ark, &c.) was owing to divine Love, of which Eros was an emblem, we find this person often introduced as a concomitant of Psuche. They are generally described as accidentally meeting, and enjoying a pleasing interview; which is attended with embraces and salutes; and every mark of reconciliation and favour.

From this union of divine Love, and the Soul, the ancients dated the institution of marriage. And as the renewal of mankind commenced from their issuing out of the Ark, and from the gracious promise of increase made by the Deity upon that occasion; they thought proper to assign to Iönah, or Juno, the emblem of Divine Providence, the office of presiding at that ceremony. II. 388.

PUR,

Pir, Phur, Vir: all signify Fire. I. 194. n.

PURAMOUN

(Expressed by the latter Greeks *Πυραμοῦς*, a sacred Cake) so denominated from Pur-Ham, and Pur-Amon. I. 297.

PURATHEIA,

PURATHEIA,

From P'ur-Aith. At Cumana in Cappadocia, stood one of the noblest Puratheia's in Asia. The deity worshiped was represented as a feminine, and stiled Anait, and Anais. She was well known also in Perses, Mesopotamia, and at Egbatana in Media. I. 202.

ΠΥΡΡΟΣ,

Purgos; this ancient term was properly Pur-Go, and signified a light house, or temple of fire, from the Chaldaic Pur. I. 117.

P'UR.

This was the ancient name of Latian Jupiter; the term by length of time was changed to Puer. He was the deity of fire; and his ministers were stiled Pueri: and because many of them were handsome youths selected for that office, Puer came at length to signify any young person. Some of the Romans would explain this away, as if it referred to Jupiter's childhood: but the history of the place will shew that it had no such relation. It was a proper name, and retained particularly among the people of Præneste, who had been addicted to the rites of fire. (Virg. *Æn.* l. 7. v. 679.) They called their chief god Pur: and dealt particularly in divination by lots, termed of old *Purim*. (Cic. *de Divinat.* l. 2.) This manner of divination was of Chaldaic original, and brought from Babylonia to Præneste. (v. *Esther* iii. 9.) In Gruter there are inscriptions Iovi Puero, and Fortunæ Primigeniæ Iovis Pueri. That this word Puer was originally Pur may be proved from a well known passage in Lucretius. (L. 4. v. 1020.)

Puri sæpe lacum propter ac dolia curva, &c.
It was a name originally given to the priests of the
A 2 2 deity,

deity, who were named from the Chaldaic **אור**, **Ur**: and by the ancient Latins, **P'uri**. I. 125.

P'UR-TAN,

Hence came **Πυρῳανεις** and **Πυρῳανεια** among the Greeks of Hellas.

P'UR-TOR.

This term in aftertimes was rendered **Prætorium**: and the chief persons, who officiated, **Prætores**. They were originally priests of fire; and for that reason were called **Aphetæ**: and every **Prætor** had a brazier of live coals carried before him, as a badge of his office. I. 62.

PYRRHA.

Near **Pagafæ** and **Iolchus** was a promontory so named; and near it two islands, named the islands of **Pyrrha** and **Deucalion**. This and other circumstances are wonderful evidence of the **Arkites**, and their rites, which were introduced there. II. 504.

PYRRIC DANCE,

Which the **Amonian** priests danced round a large fire in honour of the **Sun**, whose orbit they affected to describe. At the same time they exhibited other feats of activity, to amuse their votaries, who resorted to their temples. This dance was sometimes performed in armour, especially in **Crete**: and being called **Pyrric** was supposed to have been so named from **Pyrrhus**, the son of **Achilles**: but long before his time it was said to have been practised by the **Argonautic Heroes**. It was a religious dance, denominated from fire, with which it was accompanied. (v. **Betarmus**.) There is reason to think that the circular dances of the **Dervises** all over the **East** are remains of these ancient customs.

In

In the first ages this exercise was esteemed a religious rite, and performed by people of the temple where it was exhibited: but in aftertimes the same feats were imitated by ropedancers, and vagrants, called *Petauristæ*, and *Petauristarii*; who made use of a kind of pole, called *Petaurum*. Juvenal. Sat. 14.

An magis oblectant animum jactata *petauro*
Corpora, quique solent rectum descendere funem?

Manilius. L. 5.

Ad numeros etiam ille ciet cognata per artem
Corpora, quæ valido saliant excussa *petauro*:
Membraque *per flammæ orbesque* emissa flagrantés,
Delphinumque suo per inane imitantia motu,
Et viduata volant pennis, et in aere ludunt.

In these verses of Manilius some remains of the original institution may be observed. I. 285.

R.

RAB

SIGNIFIES *great*, and being doubled, *Rabrab*, *very great*. I. 24. *Rabshekah* signifies the great prince; *Rabsares*, the chief eunuch; *Rabmag*, the chief of the Magi. 74.

RAM, RAMA, RAMAS, RAMIS,

Signified something high, and noble, and great. It occurs in the Vedam at this day; and in most of the mythological writings, which are transmitted from India. It was a title not unknown among the Greeks; 'Ραμας, ὁ Ὑψιστος Θεος. Hesych. 'Ραμαϊδας (the city Laodicea) ἀφ' ὕψους ὁ Θεός. 'Ραμαν γὰρ ἐγχαυρίον το ὕψος. Αἰαν δὲ ὁ Θεός. Eustath. in Dionys. Perieg. v. 915. Stephanus renders the name Ramanthan; and gives this interpretation; 'Ραμαν γὰρ το ὕψος, *Raman relates to height*. Ram makes a part in Rameffes, and Rameffomenes; and in the name of the Egyptian deity Remphan, which signifies the great Phanes. Rhamnusia, the deity of Justice, is a compound of Rham-Nous; and is a feminine title of that just man Noah, stiled Nus, Nous, and Nousios. II. 304. 'Ραμνους, δημοσ Αἰλικης, ἐνθα τῇ Νεμεσει ὁ Ζεὺς συνεκαθευδῃσεν, ἥτις ἐλέκεν Ωον. (Schol. in Callim. H. in Dian. v. 232.) Ram Nous is ὁ μέγας Νοός, or Noas, from whom the district was named. 361.

RAMTXANDER.

Many of the ancient stupendous structures, which are met with in the farther parts of India, have been attributed to Ram-Scander, or Alexander the Great: but there is nothing among these stately edifices, which in the least favours of Græcian workmanship; nor had that monarch, nor any of the princes after him, opportunity to perform works of this nature. We have not the least reason to think, that they ever possessed the country: for they were called off from their attention this way by feuds, and engagements nearer home. There is no tradition of this country having been ever conquered, except by the fabulous armies of Hercules and Dionusus. (Strabo, l. 15.) What has led people to

to think, that these works were the operations of Alexander, is the similitude of the name Ramtxander. To this person, they have sometimes been attributed. But Ramtxander was a deity, the supposed son of Bal; and he is introduced among the personages, who were concerned in the incarnations of Vishnou. (Kircher's China. p. 158.)

Thevenot (Travels into India. Part 3. c. 4.) having described the pagod of Elora, near Auran-geabed, in the province of Balagate; concludes with saying, that he made diligent inquiry among the natives, about the origin of these wonderful buildings; and the constant tradition was, "That all these pagodas, great and small, with all their works and ornaments, were made by Giants: but in what age they could not tell." (See Perron's Zend-Avesta. Vol. I. p. 234.) III. 567.

RAVEN.

This bird Noah sent out of the Ark, by way of experiment; it disappointed him, and never returned. This bird is however depicted in the Sphere; and a tradition is mentioned, that the Raven was once sent out upon a message by Apollo; but deceived him; and did not return, when he was expected. It may seem strange that the Dove, the messenger of good tidings, should not be found in the Sphere. I make no doubt but it was to be found in the Chaldaic and Egyptian spheres: but in that of Greece, there is, in the southern hemisphere, a vast interval of unformed stars; which were omitted by the astronomers of that country, as being either seldom seen, or else totally obscured from their view. II. 236.

The Raven, which never returned, was for the most part esteemed a bird of ill omen: and yet it was considered as an augural bird; and is said to have preceded, and directed the colony, which

Battus led to Cyrene. (Callim. H. in Apoll. v. 66.) . 284. And though its very croaking would put a stop in the process of matrimony, yet we are assured, that there were times, when it was otherwise esteemed. Ælian (de Animal. l. 3.) tells us, *εν τοις γαμοις μελα τον Ὑμεναιον Κορωνην καλειν*, There was a song (Horapollo. l. i. c. 8.) *Εκκορει, Κορα, Κορωνην*. The treat consisted of figs; *και τη Κορωνη παρθενος φερει συκα*. (Athenæus. l. 8.) This ceremony was doubtless owing to a tradition, that the Raven upon a time was sent by Apollo upon a message; but disappointed him; and instead of fulfilling his orders he perched upon a fig-tree, and waited till the fruit was ripe. (Ovid. Fast. l. 2. 243, &c.) The mythologists out of every circumstance and title formed a personage. Hence Pausanias (l. 2.) speaks of the Raven as an ancient hero, and mentions his family: *Κορωνου δε γινεῖται Κοραξ, και Λαμεδων*. 392.

RELIGION.

When there was a change made in Religion, people converted the heathenish temples to sanctuaries of another nature: and out of the ancient names of places they formed saints, and holy men. Hence we meet with St. Agnes, St. Allan, St. Earth, St. Enador, St. Herm, St. Levan, St. Ith, St. Sanctrete, in Cornwall: and from the Caledonian Columba, there has been made a St. Columbus. II. 474.

RHINOCOLURA.

The name of an ancient frontier town of Egypt; which the Greeks unnaturally derived from *ῥις, ρινος, a nose*; and supposed that some people's noses were cut off here. l. 169. n.

RHOIA.

RHOIA.

As the Ark was looked upon as the mother of mankind, and stiled Da Mater: so it was figured under the semblance of the *Ροια*, *Pomegranate*; since abounding with seeds, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. Hence the deity of the Ark was named Rhoia, and was the Rhea of the Greeks. The ancient Persians used to have a pomegranate carved upon the top of their walking-sticks and sceptres: undoubtedly on account of its being a sacred emblem. What is alluded to under the character of the goddess Rhoia, or Rhea, is very plain from her imputed attributes, Orphic. Fragm. 34. p. 395.

Ῥεῖη, τοῖς ΝΟΕΡΩΝ ΜΑΚΑΡΩΝ πηγῇ τε, ῤοῇ τε·

Πανίων γὰρ πρῶτῃ δυνάμει κολποῖσιν ἀφραστοῖς

Δεξάμενη γενεὰν ἐπὶ πάντων προχέει τροχέουσάν.

Orphic. H. 13.

Πότνα Ῥέα, θυγαῖτῃ πολυμορφου Πρώλογεοιο,

Μήτηρ μὲν τε θεῶν, ἥδε θεῶν ἀνθρώπων,

Ἐλθε, μακάρια θεά, σῶτηρις.——

The Pomegranate was also called Rimmon; under which name it was worshiped in Syria; and was held sacred in Egypt. In an ancient temple at Pelusium, there was a statue of Zeus Casius, having this mysterious fruit in his hand. (Achill. Tatius. l. 3.) The god Rimmon (2 Kings v.) was probably represented in the like manner. Peter Texeira (Travels, c. 9.) mentions two round mounts not far from Ana upon the Euphrates; called by the natives Rumanhen; which, he says, signified the two pomegranates.

Another name for the Pomegranate was Side; of which name there was a city in Pamphylia: and another

another in Bœotia; which was said to have been built by Side, the daughter of Danaus; which history may be in great measure true: for by a daughter of Danaus is meant a priestess of Da Naus, the Ark, the same as Da Mater. II. 380.

S.

SABACON

Of Ethiopia, was Saba-Con, or king of Saba.
I. 41. n.

SAID-ON,

Dagon was so called, and likewise Sidon; a name precisely of the same purport. Philo Biblius, supposing the latter to relate to corn, terms it Σίλων; as if it were of Græcian etymology. Herein we may see the futility of those translators, who would reduce every thing to their own language. What he renders Siton, and derives from σίλος, *corn*, was in the original Sidon, or Saidon; and Sanchoniathon, from whom he copied, intended to shew that Said-On, and Dag-On were equivalent terms; and that both referred to one person worshiped under the character of a fish: both Dag and Said, signifying, in the language of Syria and Palestine, *a fish*. II. 300.

SAITÆ.

SAITÆ.

They founded Athens; also Thebes in Bœotia. They were of Egypt, but came last from Sidon. (Euseb. Chron. p. 14.) I. 184.

SALEM.

John baptized in Ænon near to Salim, &c. (John iii. 23.) Ænon, Ain-On, fons Solis. Salem is not from Salem, *peace*, but from Sal, *the Sun*. Salim, Aquæ Solis; also Aquæ falsæ. I. 51.

SALENTINI,

According to Pliny (l. 2. c. 110.) boasted of having a sacred and spontaneous appearance of fire in their temple. Hence undoubtedly came the name of Salentum, which is a compound of Sal-En, Solis fons, (Sal, the Sun; hence Sol of the Latines. I. 51. n.) and arose from this sacred fire to which the Salentini pretended. They were Amonians, who settled here, and who came last from Crete. Strabo (l. 6.) τους δε Σαλεντινους Κρητων αποικους φασι. The ancient Salentini worshiped the Sun under the title of Man-zan, or Manzana; by which is meant Menes, Sol. Festus in v. Octobris. I. 203.

SAMA-CON

Is rendered Samicon by Strabo, l. 8. Sama-Con is, *ignum cœleste*, five *ignum Dei*. Strabo supposes that Samos and Samicon were so named from Sama, *bigb*. And it certainly had that meaning; but here Sama signifies *ignum*; similar to *σαμα* and *σημα*, which were derived from it. II. 513.

SAMARITANS.

SAMARITANS.

A colony of Cuthites settled in Samaria, and brought with them the insignia of their country; and shewed great veneration for the Dove. On this account they were reproached by the Jews, as worshipers of the Dove. (v. Bochart. v. 3. c. 1. Selden. de diis Syr. Synt. 2.) That they were in great measure Cuthites is plain from the history which they gave of themselves to Josephus. (Antiq. l. 9. c. 14. l. 11. c. 4.) *Σαλμαναζαρης ὁ τῶν Ασσυριῶν βασιλεὺς ἐκ τῆς ΧΟΥΘΙΑΣ ἡμᾶς μέληγαγε, καὶ Μηδίας. II. 303.*

SAN, SON, ZAN, ZAAH.

The most common name for the Sun was San, and Son; expressed also Zan, Zon, and Zaan. Zeus of Crete, who was supposed to have been buried in that island, is said to have had the following inscription on his tomb. (Cyril. c. Julian. l. 10.)

Ὡδε μέγας κείται Ζαν, ὃν Δία κικλησκουσι.

The Ionians expressed it *Ζην*, and *Ζηνα*. The Sun was called *Σαῶς* by the Babylonians. Hesych. As the Græcians in foreign words omitted the final nu, substituting a sigma: the true name was undoubtedly *Σαων*, oftentimes expressed *Σωαν*.

Ham, and others of his family were collectively called the Baalim: analogous to this they were likewise called the Zaanim, and Zaananim. And a temple was erected to them by the ancient Canaanites, called Beth-Zaananim. In the same country was a place called Sanim, rendered by Eusebius *Σωναμ*; undoubtedly so named in honour of the same persons: for their posterity looked up to them, as the Heliadæ, or descendants of the Sun, and denominated them from that luminary. It was a
title,

title, of old not unknown in Greece: Ζανίδες, Ἡγεμονες. Hesych.

Beth-San is the temple of the Sun. (1 Sam. xxxi.) This term seems sometimes to have been used with a re-duplication; as there was a city Sanfanah in Canaan; by which is signified a place sacred to the most illustrious Orb of day. There were some ancient statues near mount Cronius in Elis; καλουσθαι δὲ ὑπο τῶν επιχωρίων Ζανες. Pausan. l. 5. supposed to have been of Zeus: but Zan was the Sun; and they were statues of persons, who were denominated from him. One of these persons, stiled Zanes, and Zanim was Chus; whose posterity sent out large colonies to various parts of the earth. Some of them settled upon the coast of Ausonia, afterwards called Italy, where they worshiped their great ancestor under the name of San-Chus. Sabini *San-*
cum colunt. Lactant. de F. R. l. 1. He was not unknown at Rome (the name was not of Roman original, but far prior to Rome.) ἐν ἱερῷ Διὸς Πισίου, ὃν Ῥωμαῖοι Σαγκον καλοῦσι. Dion. Hal. A. R. l. 4. There are in Gruter inscriptions to him, wherein he is stiled Semon (Sem-On, cœlestis Sol) and Sanctus:

SANCTO. SANCO.
SEMONI. DEO. FIDIO.
SACRUM.

Vol. i. p. 96. n. 6. 5. 7. 8.

Some of the ancients thought that the soul of man was a divine emanation; a portion of light from the Sun: hence probably it was called Zoon. Macrob. Sat. l. 3. c. 8. From San came the Latine terms Sanus, Sano, Sanctus, Sancire: and hence perhaps came Ζωειν and Ζην *to live*; and Ζων, *animal*: also the title of Apollo Ζηνοδότης. I. 35.

SAR, ZAR,

A rock, also a promontory. As temples were particularly erected upon such places, these eminences

nences were often denominated Sar-On, from the deity to whom the temples were sacred.

Sar was oftentimes used as a mark of high honor (often in the Psalms) and without a metaphor, for a title of respect; but it seems then to have been differently expressed. Thus the lordly people of Sidon and Tyre, were called Sarim. (Isai. xxiii. 8.) The name of Sarah was given to the wife of Abraham by way of eminence; and signifies, a lady, or princefs.

It is continually to be found in the composition of names, which relate to places, or persons, esteemed sacred by the Amonians, e. g. Serapis, Serapion, Serapammon; also, Sarchon, and Sardon (for Sar-Adon) Sarchedonus (Tobit i. 22.) the same name as the former, but with the eastern aspirate. The Sarim in Esther (i. 16.) are taken notice of as persons of high honour; it was rendered Sarna, or Sarana among the Philistim: hence the Tyrian word Sarranus for any thing noble and splendid. Sarfechim in Jeremiah (xxxix. 3.) is a plural, compounded of Sar, and Sech, or Shec, a prince, or governor: Sar-Sechim signifies the chief of the princes and rulers. Many places in Syria and Canaan have the Sar in composition, viz. Sarabetha, Sariphæa, Sareptha. Sardis the capital of Cræsus, was the city of Sar-Ades, the same as Atis, the deity of the country.

High groves, or rather hills with ancient woods of Oaks, were named Saron; being sacred to the deity so called. Pliny (l. 4. c. 8.) *Portus Cœnitis, Sinus Saronicus olim querno nemore redimitus; unde nomen.* The oaks and the place were denominated from the deity Sar-On, and Chan-Ait, rendered by the Greeks *Σαρων*, and *Κοινηίς*; titles nearly of the same purport. Saron was without doubt an ancient god of Greece. Lilius Gyraldus (Syntag. 4.) styles him *deus marinus*; but he was properly

properly the Sun. Diana is named Saronia. Hesych. At Troezen there were Saronia sacra, with a festival; here Orus (the same as Sar-On, the lord of light) was supposed to have been born. Pausan. 1. 2.

Rocks were called Saronides (Hesych.) from having temples and towers sacred to this deity. Callimachus (H. in Del.) calls the island Asterie *κακον σαρον*. This by the Scholiast is interpreted *καλυντρον* but it certainly means a rock.

As oaks were stiled Saronides, so likewise were the ancient Druids, by whom the Oak was held so sacred. Hence Diodorus Siculus, (l. 5.) speaking of the priests of Gaul, stiles them *φιλοσοφοι, θεολογοι* — *περιττες τιμωμενοι, ους ΣΑΡΩΝΙΔΑΣ ονομαζουσι*. This is one proof among many how far the Amonian religion was extended: and how little we know of Druidical worship, either in respect to its essence or its origin. I. 73.

SATURN.

The Romans made a distinction between Janus and Saturn; they were two titles of the same person. Saturn is represented as a man of great piety and justice; under whom there was an age of felicity; when as yet there were no laws, no servitude, no separate property. (v. Justin. l. 43. c. 1.) When the earth produced every thing spontaneously for the good of man. He was however sometimes described with the sickle in his hand; and represented as going over the whole earth, teaching to plant, and to sow. Plato supposed him to be the son of Oceanus: others of Coelus. Like Janus he is said (Diod. Sic. l. 5.) to have brought mankind from their foul and savage way of feeding to a more mild and rational diet: like him he had keys in his hand; and his coins had the figure of a ship. He was looked upon as the author of time; and often held

held a serpent in his hand, whose tail was in his mouth, and formed a circle; by this emblem they denoted the renovation of the year. He was represented as of an uncommon age; and yet there was a notion, that he could return to second childhood. Martial's address to him, though short, has in it something remarkable; for he speaks of him as a native of the former world.

Antiqui Rex magne poli, mundique prioris,
Sub quo prima quies, nec labor ullus erat.

To other gods the Romans sacrificed, with their heads veiled; but in those to Saturn the veil was taken away. He had the name of Septimianus; and the Saturnalia, which were days set apart for his rites in December, were in number seven. These rites are said to have been of great antiquity; far prior to the foundation of Rome. The poet Accius (Macrob. Sat. l. 1.) looked upon them as the same as those which the Græcians stiled *Κρονία* :

Maxima pars Græiûm Saturno, et maxime Athenæ,
Conficiunt sacra, quæ Cronia esse iterantur ab illis.
Eumque diem celebrant per agros, urbesque, fere
omnes

Exercent epulis læti; famulosque procurant
Quisque suos; nostrique itidem: et mos traditus
illinc

Iste, ut eum dominis famuli epulantur ibidem.

Among the Romans Saturn seems to have been held in a state of confinement for the greater part of the year. When the Saturnalia began, there was a mysterious ceremony of taking off these bonds. This, though a secret to the ancients, is plain to those, who consider the various personages under which the Patriarch was represented.

Saturi

Saturn was stiled Sator by the Romans; making use of a term in their own language, which was not inapplicable to his history. Yet perhaps this was not a title of Roman original, but imported from Egypt and Syria by the Pelasgi; and adopted by the people of Italy. It seems to be a compound of Sait-Our, which among the eastern nations signified Oliva Ori, five Dei; or Oliva cœlestis. All the upper part of Egypt was named Sait, and the people Saitæ.

Saturn was not unknown to the ancient Germans; among whom he was worshiped by the name of Seatur. He is described by Verstegan (p. 78.) as standing upon a fish with a wheel in one hand, and in the other a vessel of water filled with fruits and flowers. Schedius (de diis Germ. Synt. 4. c. 2.) mentions him by the name of Crodo; and says that he was the same as Saturn of the Romans. II. 260.

The ancients had a notion, that when Saturn devoured his own children, his wife Ops deceived him by substituting a large stone in lieu of one of his sons, which stone was called Abadir. But Ops, and Opis, represented here as a feminine, was the serpent deity, and Abadir is the same personage under a different denomination. One of these stones, which Saturn was supposed to have swallowed (*καταπιίνειν*) instead of a child, stood according to Pausanias (l. 10.) at Delphi. It was esteemed very sacred, and used to have libations of wine poured upon it daily; and upon festivals was otherwise honoured. The purport of the above history seems to have been this: It was for a long time a custom to offer children at the altar of Saturn; but in process of time they removed it, and in its room erected a *σῦλος*, or stone pillar; before which they made their vows, and offered sacrifices of another nature. The stone which they thus substituted,

was called Ab-Adar from the deity represented by it. I. 476.

SCANDINAVIANS.

It is wonderful, how far the Amonian religion and customs were carried in the first ages. The ancient Germans and Scandinavians, were led by the same principles; and founded their temples in situations of the same nature, as theirs were. Above all others they chose those places, where were any nitrous, or saline waters. (v. Tacit. Annal. l. 13. c. 57.) I. 34.

SCYLLA

Was a personage of the same sort with the Sirens. Callimachus (Fragm. 184.) gives a short, but a most perfect, description of her character.

Σκυλλα, γυνή καλῶτα, καὶ οὐ ψυθὸς οὐνοῦ ἔχουσα.

The learned Hemsterhusius thus justly remarks: Καλῶτα cur latine vertatur *malefica* non video. Si Grammaticis obtemperes, *meretricem* interpreta-bere: erat enim revera Νησιῶν καλὴ ἑταῖρα, ut Heraclitus περὶ ἀπιδ: c. 2. Scylla then, the chief priestess of the place, was no other than a handsome island strumpet. She was, like the Sibyl of Campania, said by Stefichorus (v. Schol. Apollon. l. 4. v. 828.) to have been the daughter of Læmia. She is said also to have been the daughter of Hecate and Phorcun. Phor-Cun signifies Ignis Dominus, the same as Hephæstus. The daughter of a deity means the priestess. II. 20.

SCYPHUS.

There seem to have been sacred cups in the form of boats, called Cymbia, and Scyphi, Κυμβία, καὶ Σκυφοί, of which a religious use was made. They were also introduced at festivals, and upon other solemn

solemn occasions. Perseus is said to have introduced in Persis the detestable rites of the Scyphus. (Chron. Pasch. p. 40.) The author says, that they were first established by Zeus, who was called Pecus. (p. 38.) The Scyphus which Hercules is said to have used, was made of wood; and well secured with pitch, to preserve it from decay. There were many cups formed in imitation of this ancient vessel; which were esteemed sacred, and used only upon particular occasions. (v. Athenæum. l. 11, 12. 15.)

The rites of the Scyphus undoubtedly consisted in a commemoration of the Ark, accompanied with all the circumstances of the Deluge. Helius is also said to have traversed the ocean in a cup. There are some remarkable verses of Stesichorus upon this subject, preserved by Athenæus. (l. 11.)

Ἄλιος δ' Ὀπεριονίδας
 Δεπας εἰς καλεβαίνει χρυσεον,
 Ὀφρα δ' ὠκεανοιο περασας
 Ἀφικηθ' ἱερας πόσι γενθεα νυκλος ερεμνας,
 Πόσι μαλιστα, κουριδιαντ' αλοχον,
 Παιδας τε φιλους· ὅδ' εἰς αλσος εἶβα
 Δαφναισι καλᾶσχιον
 Ποσσι Παις Διος.

II. 403.

SCYTHIA.

As the history of this country has been long involved in obscurity, the accounts given of it are very unsatisfactory. There was a province in Egypt, and another in Syria, called Scythia. There was one also in Asia Minor, upon the Thermodon above Galatia; the country about Colchis, and Iberia; a great part of Thrace, and Mœsia, and all the Tauric Chersonesus, were styled Scythic. Lastly, there was a country of this name far in the

east, of which little notice has been hitherto taken. It was situated upon the great Indic ocean; and consisted of a widely-extended region, called Scythia Limyrica. But the Scythia spoken of by the ancient Greeks, and after them by the Romans, consisted of those countries, which lay upon the coast of the Euxine; and especially of those upon the north, and north-eastern parts of that sea. In short, it was the region of Colchis, and all that country at the foot of mount Caucasus, as well as that upon the Palus Mæotis, and the Boristhenes, which was of old esteemed Scythia. However unknown they had lain for ages, there was a time, when the natives rendered themselves very respectable. For they carried on an extensive commerce; and were superior in science to all the nations near them. But this was long before the dawn of learning in Greece: even before the constitution of many principalities, into which the Hellenic state was divided. They went under the name of Colchians, Iberians, Cimmerians, Hyperboreans, Alani. They got footing in Paphlagonia; where they were called Amazonians, and Alazonians; also in Pieria, and Sithonia, near mount Hæmus in Thrace. These were proper Scythic nations: however widely extended they might be, yet the Greek writers went too far. (Strabo, l. 11. p. 774.)

To me it appears manifest, that what was termed by the Greeks *Σκυθία*, *Σκυθια*, *Σκυθικα*, was originally Cutha, Cuthia, Cuthica; and related to the family of Chus. He was called by the Babylonians and Chaldeans Cuth; and his posterity Cuthites and Cutheans. The countries where they at times settled, were uniformly denominated from them. (Joseph. Ant. l. 9. c. 14.) But what was properly styled Cutha, the Greeks expressed with a Sigma prefixed: which, however trifling it may appear, has been attended with fatal consequences.

quoted by Natalis Comes (l. 6.) where it is spoken of as an Hive, Seira, or the Hive of Venus.

Ἰμνεομεν Σεiren πολυωνυμον Αφρογενεας,
 Και πηγην μεγαλην βασιληϊον, ἧς ἀπο πάντες
 Ἀθάνατοι, Περσεύεις, ἀνεβλαστησαν Ερωῖς.

Some interpret *σεira*, a *chain*; and many of the ancients allude to this history under a mysterious notion of a chain. But the context in these verses shews that it cannot be understood so here. *Seira*, among other interpretations, signified *Melitta*, a *bee*, also *an hive*, or *house of Melitta*. Hesych. Such is the sense of it in this passage: and the Ark was thus represented in the ancient mythology, as being the receptacle, from whence issued that swarm, by which the world was peopled. It was therefore truly stiled Πηγη, *the fountain, from which the Loves, Ερωῖς* (i. e. the *Iönim*) were again produced; all the supposed sons of *Eros* and *Iönah*, who had been in a state of death. The *Seira* is the same in purport as *Baris*, *Theba*, *Cibotus*, *Aren*, *Larnax*, *Bœotus*; and hence stiled Σεira πολυωνυμος, or *Seira with many names*. II. 373.

As the *Melittæ*, and *Melissæ*, were priestesses of *Melitta*; the *Cupselides* of the *Cupselis*; so doubtless were the *Seirenes* priestesses of the *Seira*, called *Seiren*: and all these terms related to the Ark. The Σειρνες were celebrated for their songs; because they were of the same order as the *Melissæ*, who were greatly famed for their harmony. 379.

The coast of *Campania*, was as much dreaded by mariners, as that of *Rhegium*, and *Sicily*. Here the *Sirens* inhabited, who are represented, as the bane of all, who navigated those seas. *Homer* (*Od. M.*) gives a most affecting account:

Σερηνας μὲν πρῶτον ἀφιξεται, αἱ ῥα τε πάντας
 Ἀνθρώπους θελγούσιν, ὅτις σφίας εἰσαφικάνει.
 Ὅστις αἰδρεῖν πελάσει, καὶ φθογγὸν ἀκούσει
 Σερηνῶν, τῷ δ' οὐλί γυνή, καὶ ἡπία τέκνα
 Οἰκαδὲ νοσησάντι παρισταίαι, οὐδὲ γανυῖναι.
 Ἀλλὰ τε Σερηνὲς λιγυρὴ θελγούσιν αἰοδῇ,
 Ἥμενοι ἐν λειμῶνι· πολὺς τ' ἀμφ' ὄρεοφιν θίς
 Ἀνδρῶν πυθομένων, περὶ δὲ ῥίνοι φθινυθούσιν.

They like the Lamii were Cuthite, and Canaanitish priests. They were much addicted to the cruel custom of enticing strangers into the purlieus of their temples, and then putting them to death: so that the shores are described as covered with the bones of men destroyed by their artifice;—multorumque ossibus albos. (Virg. *Æn.* l. 5. 873.) II. 17. See Temple Rites.

SEMELE,

The supposed mother of Niobe, was Sama-El, *the token of God*. Semele, Ino and Hermione are different names for the same emblem. Her history, as well as that of Dionusus, was brought from Ur in Chaldea: whence it was fabled that he was born in fire; and that Semele was consumed in the same element. It is moreover said of her, that she was confined in the shades below; but recalled to light by Dionusus. This circumstance is alluded to in the Orphic hymn (H. 43.) to Semele.

Τίμας τευξαμένη παρ' ἀγαυῆς Περσεφονῆς
 Ἐν θνήλοισι βροτοῖσι—— II. 311.

SEMIRAMIS.

The wonderful actions of Ninus and Semiramis may be read in divers historians, Herodotus, Strabo, Diodorus Siculus, Ctesias, &c. The accounts are inconsistent and incredible: and indeed what credit

can be given to the history of a person, Semiramis, the time of whose life cannot be ascertained within 1535 years? for so great is the difference of the extremes of the following numbers.

	Years.
According to Syncellus she lived before Christ	2177
Patavius makes the term -	2060
Helvicus - -	2248
Eusebius " - -	1984
Mr. Jackson - -	1964
Abp. Usher - -	1215
Philo Biblius from Sanchroniathon	1200
Herodotus about -	713

The history of Ninus and Semiramis is in great measure founded upon terms, which have been misconstrued; and fictions have been invented in consequence of these mistakes. Under the character of Semiramis we are certainly to understand a people called Semarim, a title assumed by the ancient Babylonians. They were called Semarim from their insigne, which was a dove, expressed Semaramas. It was used as an object of worship; and esteemed the same as Rhea, the mother of the gods: *Σεμιραμιν και την 'Ρεαν καλουμενην παρ' Ασσυριοις.* (Chron. Pasch. p. 36.) It was a common mode of expression to call a tribe or family by the name of its founder: and a nation by the head of the line. People are often spoken of collectively in the singular under such a patronymic. Hence we read in Scripture, that Israel abode in tents; that Judah was put to the worst in battle; &c. When it was said, that the Ninevite performed any great action, it has been ascribed to a person called Ninus, the supposed founder of Nineveh. But we may be assured, that under the character of Ninus, and Ninyas, we are to understand the Ninevites; as by Semiramis is meant a people called Samarim: and the-

the great actions of these two nations are in the histories of these personages recorded. But writers have rendered the account inconsistent, by limiting, what was an historical series of many ages, to the life of a single person.

The Ninevites and Samarim did perform all that is attributed to Semiramis, and Ninus. They did conquer the Medes and Bactrians; and largely extended their dominions. But these events were many ages after the foundation of the two kingdoms. They began under Pul of Nineve; and were carried on by Assur Adon, Salmanassur, Sennacherib, and others of his successors. Nineve was at last ruined, and the kingdom of Assyria was united to that of Babylon. This is probably alluded to in the supposed marriage of Semiramis and Ninus. Then it was, that the Samarim performed the great works attributed to them. For exclusive of what was done at Babylon (which they built; which was said by Eupolemus to have been built by Belus, and the Giants. Euseb. Præp. l. 9.) *There are, says Strabo, l. 16. almost over the face of the whole earth, vast mounds of earth (these were high altars, on which they sacrificed to the Sun) and walls, and ramparts, attributed to Semiramis; and in these are subterraneous passages of communication, and tanks for water, and staircases of stone. There are also vast canals to divert the course of rivers, and lakes to receive them; together with highways and bridges of a wonderful structure.* They built the famous terraces at Babylon; and those beautiful gardens at Egbatana, after that city had fallen into their hands. To them was owing that cruel device of emasculating their slaves, that their numerous wives, and concubines might be more securely guarded. They found out the art of weaving cotton; which discovery has been given to those of their family, who went into Egypt: for there were
Samarim

Samarim here too. The Samarim of Egypt and Babylonia, were of the same family, the sons of Chus. They came and settled among the Mizraim, under the name of the Shepherds. II. 99.

Although some historians have represented Semiramis as a woman, and a great princess who reigned in Babylon: yet others, of better intelligence, have mentioned her as a deity. *She was*, says Athenagoras (Legatio. p. 307.) *esteemed the daughter of Dercetus, and the same as the Suria dea*, which was dea Solaris, the same both as Rhea, and Dercetus, called also Atargatus. Hence many make Rhea, Isis, Astarte, Atargatus and Semiramis, one deity: and Lucian (de Sur. dea) tells us, that they were so esteemed by the Syrians of Hierapolis; and the same may be collected from other writers. They were all different symbols relating to the same object. Semiramis was said to have been changed into a dove; because they found her always depicted and worshiped under that form. A notion likewise prevailed, that she had an unnatural love for a horse: which arose from the ancients **not** understanding their own hieroglyphics. So Europa and Pasiphæ (who was worshiped in Crete, and Messenia) were in love with bulls; Saturn with a mare; Isis with a fish: the Bull, Hippa, and Cetus, being emblems of the same purport, and relating to the same history. Of these the Dove was particularly held in veneration. *διο και τους Ασσυριους την περισηραν τιμουν ως θεαν.* Hence it seems plain that Semiramis was an emblem; and that the name was a compound of Sama-Ramas, or Ramis. It signified the *divine token*, the type of Providence: as a military ensign, it may with some latitude be interpreted *the standard of the most high*. It consisted of the figure of a Dove; which was probably incircled with the Iris, as those two emblems were often represented together. All who went under
that

that standard, or worshiped that emblem, were stiled Semarim, and Samorim.

One of the gates of Babylon was called the gate of Semiramis; undoubtedly from having the sacred emblem of Sama Ramis, or the Dove, engraved over it. Probably the lofty obelisk of Semiramis mentioned by Diodorus (l. 2.) was named from the same hieroglyphic. The title Samarim, or Semiramis, did not relate to one person, but to many: and it seems particularly to have been usurped by princes. The Cuthites settled about Cochin, and Madura, in India; and the great kings of Calcut were stiled Samarim even in later times: when those countries were visited by the Portuguese and English.

The image of the Suria dea was richly habited, and upon its head was a golden Dove. What is very remarkable, the image was by the people called *Σημνίων*. Lucian takes pains to inform us, that this was not a Græcian, but a Syriac word; a term made use of by the natives. He writes in the Ionic dialect: and what he calls *Σημνίων*, was by the people expressed Sema-Ion, or Sama-Ion, *the token of the Dove; the emblem of the Arkite Iōnab*.

According to Hesychius, and others, by Semiramis was particularly signified a wild pigeon: and there is reason to think, that this intelligence was derived from some ancient tradition; and that Noah did send out of the Ark a Dove of the wild species, for a tame one would have returned upon the least difficulty, perhaps of choice. A wild one would not, but through necessity. Such a return plainly indicated that the earth was not yet habitable; and afforded the intelligence required.

It is said of this ideal personage, that she was exposed among rocks; but delivered, and preserved by *Σίμμεα*, a Shepherd; and was afterwards married to one Menon: she is likewise said to have constructed

structed the first ship. Now Simma is a personage made out of Sema, or Sama, *the divine token*. Menon is the deus Lunus, under which type the Ark was revered in many regions: and as it was the first ship constructed, with which the history of the Dove was closely connected, they have given to Semiramis the merit of building it. 305.

SESOSTRIS.

Among the Writers, who have written concerning this extraordinary personage, Diodorus Siculus is the most uniform and full: see his first book. The detail given of him is very plain and precise; and we proceed very regularly and minutely in a geographical series from one conquest to another; so that the story is rendered in some degree plausible. But we may learn from Diodorus himself, that little credit is to be paid to this narration, after all the pains he may have taken to win upon our credulity. He ingenuously owns, that not only the Græcian writers, but even the priests of Egypt, and the bards of the same country, varied in the account, which they gave of this hero; and were guilty of great inconsistency: and concludes with an ingenuous confession, that little could be obtained that was precisely true. The history however of this personage has been admitted as credible by the most learned writers and chronologists; though they cannot determine the æra of his reign within a thousand years. Notice has been taken under several articles of the supposed conquerors of the earth: and among them of the reputed deities of Egypt, under the names of Osiris, Perseus, &c. These are supposed, if they ever existed, to have lived in the first ages of the world, when Egypt was in its infant state: and Sesostris is made one of the number. He is by some placed before Orus; and by some after. He is also represented under the
different

different names of Sethos, Sethosis, Sefsothis, Seconthosis, and Sefostris. The author of the *Chronicon Paschale*, after relating all his great conquests, gives us this further information, that this prince was the first of the line of Ham, who reigned in Egypt: in other words, he was the first king of the country. Hence it appears, that if such a person as Sefostris ever existed, his reign must have been of the earliest date.

Osiris is said to have conquered the whole earth; then Zeus, then Perseus, then Hercules, all nearly of the same degree of antiquity; if we may believe the best mythologists. Myrina comes in for a share of conquest in the time of Orus. After her Thoules subdues the whole from the eastern ocean, to the great Atlantic: and as if nothing had been performed before, Sefostris succeeds, and conquers it over again. By comparing the histories of ancient personages together, we may perceive that they bear a manifest similitude to one another; though they are attributed to different persons. They contain accounts of great achievements in the first ages: in effecting which these ancient heroes are represented as traversing immense regions; and carrying their arms to the very limits of the known world. Some of them seem to have been of the same age; and to have carried on these conquests at nearly the same time: and those, whose æra may possibly differ, have this in common with the others; that they visit the same countries, march for the most part by the same rout; and are often joined by the same allies, and are followed by the same attendants. They are in general esteemed benefactors, wherever they go; and carry the sciences with them, as well as their religious rites, in which they instruct the natives in different parts of the world. These are certainly noble occurrences; which however could not possibly have happened,

as

as they are represented. It is not to be supposed, that any person in those early ages, or in any age, could go over such a tract of country; much less that he should subdue it. It is still more improbable, that such extensive conquests should be so immediately repeated; and that they should in some instances be carried on by different persons at nearly the same time. To say the truth, the very personages are ideal, and have been formed out of the titles of the Deity: and the history, with which they are attended, related not to conquest, but to peregrinations of another nature; to Colonies, who went abroad, and spread themselves almost every where. The Ancients were wont to give to a person, what in reality belonged to a people. If we make this small allowance, the several histories will be found in great measure to be true. II. 85.

Sesostris is said to have constructed a ship (Diod. Sic. l. i.) two hundred and eighty cubits in length. It was of cedar, plated without with gold, and inlaid with silver: and it was, when finished, dedicated to Osiris at Thebes. It is not credible that there should have been a ship of this size, especially in an inland district, the most remote of any in Egypt. It was certainly a temple, and a shrine. The former was framed upon this large scale; and it was the latter, on which the gold and silver was so lavishly expended; the whole was probably intended in its outlines to be the exact representation of the Ark, in commemoration of which it was certainly built. It was a temple sacred to Osiris at Theba; or, to say the truth, it was itself called Theba: and both the city, said to be one of the most ancient in Egypt, as well as the province, was undoubtedly denominated from it. *το αρχαιον η Αιγυπτος Θεβαι καλουμενη.* (Aristot. Meteor. l. i.) Now Theba, תְּבֵּה, is the very word used for the Ark by the sacred writer (Gen. vi. 15.)

vi. 15.) so that we may be assured of the prototype, after which this temple was fashioned. It was an idolatrous temple; said to have been built by Sefostris in honour of Osiris. The ignorance of the Greeks, in respect to ancient titles; and their misapplication of terms in many instances is notorious; especially in their supposing temples to have been erected by persons, to whom in reality they were sacred. Sefostris was Osiris; the same as Dionusius, Menes, and Noah. He is called Scisithrus by Abydenus, Xixouthros by Berofus and Apollonius; and is represented by them as a prince, in whose time the Deluge happened. He was called Zuth, Xuth, and Zeus: and certainly had divine honours paid to him. 221.

SHAM, SHAMEN, SHAMESH.

Sham, and Shamesh, are terms, which relate to the heavens, and to the Sun, similar to שמים, שמש, of the Hebrews. Many places of reputed antiquity, such as Same, Samos, Samothrace, Samorna, were denominated from it. Philo Biblius (ap. Euseb. P. E. l. 1.) informs us, that the Syrians, and Canaanites, lifted up their hands to Baal-Shamen, the lord of heaven, under which title they honoured the Sun. Ephesus was a place of great antiquity: its original name was Samorna; which seems a compound of Sam-Oran, cœlestis Sol, fons lucis. We read of Samicon in Elis (Pausan. l. 5.) with a sacred cavern; and of a town Samia, which lay above it. The word Σεμνος was a contraction of Semanos, from Sema-On; and properly signified divine and celestial. Hence Σεμναι Θεαι, Σεμνη Κορη. Ancient Syria was particularly devoted to the worship of the Sun, and of the Heavens; and it was by the natives called Shems and Shams: which undoubtedly means the land of Shemesh, from the worship there followed. It retains the name to this

this day. Abulfeda supposes, that Syria is called Scham, quasi sinistra. It was called Sham for the same reason that it was called Syria. Συρος γὰρ ὁ Ἥλιος, the same as Σεριος. Persæ Συρη Deum vocant. (Lill. Gerald. Syntag. 1.) Συρία θεα, i. e. dea cœlestis. Syria is called at this day Souristan. Souris from Sehor, Sol, Σεριος of Greece. In Canaan there was a town and temple; called Beth-Shemesh. What some expressed Shem and Sham, the Lubim seem to have pronounced Zam: hence the capital of Numidia was named Zama, and Zamana, from Shamen, cœlestis. This we may learn from an inscription in Reineccius. (Syntag. Class. 6. cxxii.)

JULIO. PROCULO.
PRÆF. URB. PATRONO.
COL. BYZACENÆ. ET. PA-
TRONO. COLON. ÆLIÆ.
ZAMANÆ. REGIÆ.

El-Samen was probably the name of the chief temple at Zama: and comprised the titles of the deity, whom the Numidians worshiped. El Samen signifies deus cœlestis, or cœlorum: which El Samen was changed by the Romans to Ælia Zamana. From Sam, and Samen, came Summus: and Hercules Summanus; Samabethi, Samanæi, Samonacodoma. I. 64.

SHEPHERDS.

Herodotus (l. 2. c. 109.) mentions determinately, that the knowledge of the heavens, and every thing relating to the distribution of time, was imported from Babylonia. As these Babylonians, sons of Urius, manifestly came to Greece by the way of Egypt, it appears pretty evident, that they were the sons of Chus, of the Shepherd race, who
so

long held the sovereignty in that kingdom. Hence it is, that throughout the whole mythology the Græcians there are continual allusions to shepherds: a title, which was peculiar to the Auritæ of Egypt. II. 181.

The following further account concerning the Shepherds, is extracted from Mr. BRYANT's Observations on the Ancient History of Egypt. p. 140.

We are told by Syncellus (Chronogr. edit. Paris. 51.) that Egypt had been in subjection to a threefold race of kings; who are termed the Auritæ, the Mestrai, and the Egyptian. Syncellus places the Auritæ first, because he thought they were first in time. The Mestrai were undoubtedly the genuine descendants of Mizraim, who first gave name to the country: the traces of which are not yet effaced; at Cahira, and, indeed, the whole of Egypt being called Mezrè at this day. The Auritæ were the Arabian Shepherds, and their kings; who reigned for a considerable time, maintaining themselves in force; till, after many struggles, they were finally expelled by the natives.

After this, there occurs at some interval a piece of history relating to another set of people, who were sojourners in Egypt in the reign of Amenosis. (Joseph. c. Appion. l. 1. §. 14.) They were in subjection to the prince of the country, and treated by him as slaves, because they were infected with the leprosy. As they increased in numbers to a great amount, he employed them in the stone quarries that were on the east side of the Nile, in company with some of the Egyptians. It is said of this prince, that he longed much to be admitted to the presence of the gods, as Orus, a former king, had been. But it was told him that his wish would never be accomplished, till he purged his land of the distempered people. He sent them therefore to the Arabian quarries: and, as they laboured

under great inconveniences in that place, upon a remonstrance made to him, he granted them for a retreat the city Abaris, where the former Shepherds had resided, which now lay desolate.

Josephus (ibid. §. 26.) again quotes from Manetho; but it is too long to be here transcribed. Let it suffice that this people "chose themselves a leader; one who was a priest of Heliopolis, and whose name was Osarsiph. He enjoined them to pay no regard to the gods of the country, nor to the animals which were held sacred by the Egyptians; but to sacrifice and feed indifferently: and not to have any connections out of their own community.—In short, this priest of Heliopolis was the founder of their republic, and their lawgiver: and after he had lifted himself with this body of men, he changed his name to *Moses*."

From hence we learn that there was a two-fold race of people, who sojourned in Egypt: and, however their history may be in some respects confused, yet much light may be obtained from it. They were each of them esteemed Shepherds: the first were lords and conquerors; the others were servants; and had the very city given them to inhabit, which the first had evacuated. These latter are manifestly a separate and distinct people: and though they may have some circumstances blended and misplaced; yet from the name of their leader and lawgiver, it is plain that they were *Israelites*. As to the first, they are supposed to have been *Arabians*; and are said to have come from the East; i. e. from a country situated eastward, in respect to that to which they came. They were undoubtedly the *Auritæ*: and the city they founded was *Auris*, called by the *Græcians* *Αβαρις*, and sometimes *Αβάρις* (*Avaris* and *Abaris*) by an easy and natural inflection. The city *Avaris* is no other than the city *Ur*,

Ur, or Aur, 𐤅𐤓, which signifies light and fire; of which element the Auritæ must have been worshippers, as all the Arabians were. Their chief god was Alorus: supposed to be the Hephæstus of the Greeks, and the Mulciber or Vulcan of the Latines, and by some esteemed Bacchus; but answering nearly to their Ouranus and Ourania, which were derived from it.

The meaning of Alorus is the god of fire. It is originally a Babylonish god and hero. As a god it represents the Sun, the supposed god of light and fire: when it betokens a Man, it seems to refer both to Chus and Nimbrod; but more particularly to the latter, who was the first monarch upon earth, and the first deified hero. The Shepherds were called Auritæ from the chief object of their worship; and their kings were stiled priests of Alorus; according to the Greeks, the priests of Vulcan; which title often occurs in the ancient annals of Egypt. Hence we may infer that they came from Babylonia, which lay due east from Egypt, and which was the original seat of the genuine Arabians, and the true source whence their religion flowed. The two principal cities of that country were Ur, or, as it is otherwise written, Aur, and Babylon. In memory of which they built two of the same name in Egypt. The place of residence, where their kings held their courts, was Memphis: but the provinces, of which they were particularly divided, were Phaccusa and Heliopolis. In all these places they introduced the Tzeba Schamaim, or Arabian worship, together with the worship of fire. Hence we learn from Herodotus, that Vulcan was particularly honoured at Heliopolis and Memphis. Both these places they are said to have built: and to the latter they gave the name of Ain Shems, or hemish, i. e. *the fountain of the Sun*; which the Egyptians seem to have pronounced On, and

sometimes Aven. The temple was called Bethshemesh: and they are both frequently alluded to by the prophets, and sacred writers, together with the neighbouring province Bubastus. (Ezek. xxx. 17. Jerem. xliii. 13.) These names given to the places, and the worship introduced there, bespeak them of Arabian original: and Pliny tells us (Nat. H. l. 6. c. 29.) that Juba in his history particularly maintained that Heliopolis was built by Arabians. And Diodorus (l. i.) alludes to the same circumstance, when he says, that Uchoreus, or the prince Orus, was the founder of Memphis. For Orus is a name of Chaldean original; by which their chief deity was signified; as well as some of their kings, who assumed the name to themselves, or had it bestowed upon them by their subjects. The worship of Orus was brought into Egypt by the Arabians, and superadded to the religion of the country. And as the Græcians called the city Aur in Egypt Avaris and Aouaris; so they liquidated and changed the name of Orus, whom they called Aoueris, by the same inflexion: whose history is epitomized in Plutarch de Isid. et Os. Where the reading *Apouaris* should be corrected.

The Greeks and Romans called these people Arabians: but their true name was Cushman or Cuscans; the same which they gave to the province where they settled. This is evident from the etymology of Phaccusa, which is compounded of פחת ברשו, Phacat Cusan, or the canal of Cushman: being called from the canal that it was bounded by, as many places in Egypt were. Cush and Cushman in Scripture almost always relate to Arabia.

These strangers therefore who settled in Egypt were no other than the Cuscans; and have been styled Arabian Shepherds: for all the primitive Arabians were *Nomades* or Shepherds.

We

We are informed by Manetho, that the Shepherds who came first into Egypt were called *Ἰχθυος*, *Hycfos*; the first syllable, in the sacred dialect, signifying a lord or prince; and the latter, in the national common tongue, a Shepherd. This is not satisfactory; though taken, as Josephus assures us, from Manetho. There are few instances of words compounded from two different languages. Besides, the etymology was probably to be looked for in the language of the people who were called so. Eusebius (*Pr. Ev. l. 10. c. 13.*) has given us this title somewhat different, and deduces it from one language only: *καλεῖτο δὲ το σὺμπαν αὐτῶν ἔθνος Ἰχθυοσσας· τοῦτο δὲ ἐστὶ βασιλεὺς ποιμένες. το γὰρ ἸΧ, καθ' ἑρην γλῶσσαν, βασιλῖα σημαίνει· το δὲ ΟΥΣΣΩΣ, ποιμὴν ἐστὶ.* Eusebius seems to have taken some pains, to give us a more genuine reading than that which is found in Josephus: and from the light which he affords us, we may possibly arrive at the true meaning of the word, though contrary to his determination. The Græcians were very unfortunate in their etymologies; and bad copiers of every thing from the Orientals: so much so, that there is scarce an instance of their representing things truly. Manetho his self was an Egyptian grecified: and the mistake may be originally in him; as he was as little acquainted with the sacred language as a foreigner; the language being in his time lost. The Cuseans were certainly Shepherds, and were generally termed so by the Egyptians. But this must not be esteemed their gentile name: for they were denominated from their country, and distinguished by the name of their fathers. The name was Cush and Cushman; which the Greeks expressed by *Χους* and *Χουσσος*. This Eusebius has preserved; but has not transmitted the name entirely pure. *Uc* or *Ouc* certainly signifies lord or prince, something great or noble. It is a Babylonish word; and was adopted by the

Egyptians, and occurs often in the name of their kings. The original which Josephus copied was 'Τακους, or with the Greek termination, 'Τακουσος; i. e. the great Cush, or lord Cusean. It is true, 'Τακουσος, or as it had better be written, 'Ταχουσος, relates to a people who were Shepherds; but that profession is not necessarily nor originally included in the name. Josephus having said that Σως signified a shepherd, induced Eusebius to retain it, and to write the word 'Τακουσως; a mistake that is easily remedied. The term then 'Τακουσως, which should have been 'Ταχουσος or Ουκχουσος, signifies the lord Cusean: and it might easily have been mistaken for a Shepherd. For, as the Egyptians hated the memory of the sons of Chus, who were of that profession; it was natural for them to call every Shepherd a Cusean: so that a Cusean and a Shepherd might have been taken for synonymous terms: but the true meaning is as I have represented it.

SIGMA, OR S.

This letter was often prefixed to words. E. g. *ψα* was by the Latines rendered *sylva*; *ἑπτα*, *septem*; *ἰσσω*, *serpo*; and from *αἰς*, *αἰος* of Greece was formed *sal*, and *salum*. The river Indus was often called Sindus; Ur of Chaldæa was styled Sur, Σουρ; the Elli, priests of the Sun at Dodona, were called Selli; the Alpes Cotticæ are by Procopius styled Σκουβίαι; and Lycophron (v. 1361.) speaking of the Alps in general, instead of *Αλπια* *ορη*, calls them *Σαλπια*.

This letter is used by the Welsh as an aspirate; and it has undoubtedly been introduced by many nations for the same purpose. III. 146. n.

SILENUS.

This name, however varied by the Græcians, was originally the masculine of Selene. The Roman
man

man poets describe him merely as a bestial drunken vagrant, supported by a savage crew of Sileni and Satyrs. But the ancient mythologists held him in a different estimation. It is said of him, that he had three sons, who are stiled by Catullus Nufigenæ (Pel. et-Thetis. v. 253.) He is represented as a man of the earth (Nonnus. l. 29.) who came into life, *αὐτολοχεύει*, by his own means, without the assistance of his parent. He was esteemed, like Proteus and Nereus, a great prophet; one, who transmitted an history of the world, and its origin. He is also said to have discoursed with Midas of Phrygia about another world. (Tertullian adverb. Hermog.) Theopompus (Ælian. V. H. l. 3. c. 18.) described him as a Dæmon; one who was inferior to the Deity; but superior to man, and exempted from the common condition of mortality. In short, Silenus and Dionusus were the same. II. 450.

SIN NOO. SIN NUM.

As the history of China is supposed to extend upwards to an amazing height; it may be worth while to consider the first æras in the Chinese annals, as they are represented in the writings of Japan. For the Japanese have preserved histories of China. Such a comparison, which has not hitherto been made, may lead to the discovery of some important truths.

In the histories of this country, the first monarch of China is named Foki (v. Kæmpfer. l. 2. p. 145, &c.) the same, whom the Chinese call Fohi, and place at the head of their list. This prince had, according to some the body, according to others the head, of a serpent. If we may believe the Japanese historians, he began his reign above twenty-one thousand years before Christ. The second Chinese emperor was Sin Noo; by the people

of China called Sin Num: and many begin the chronology of the country with him. He is supposed to have lived about three thousand years before Christ: consequently there is an interval of near eighteen thousand years between the first emperor and the second: a circumstance not to be credited. The third, who immediately succeeded to Sin Noo, was Hoam Ti.

In this account we may, I think, perceive, that the Chinese have acted like the people of Greece, and other regions. The histories, which were imported, they have prefixed to the annals of their nation; and adopted the first personages of antiquity, and made them monarchs in their own country. Whom can we suppose Fohi, with the head of a serpent, to have been, but the great founder of all kingdoms, the Father of mankind? They have placed him at an immense distance, not knowing his true æra. And I think, we may be assured, that under the character of Sin Num, and Sin Noo, we have the history of Noah: and Hoam Ti was no other than Ham.

[Sin Num, or Sin Noum, is very similar to Noamus; by which name the Patriarch was sometimes called. Num in some degree corresponds with the Nun of Irenæus, and Epiphanius; who is also mentioned by Lilius Gyraldus. *Fuit etiam Nun, quem ad Jaadal Baoth natum prodiderunt. Syn. i. p. 72.*]

According to Kæmpfer Sin Noo was of exactly the same character as Serapis of Egypt. *He was an husbandman, and taught mankind agriculture; and those arts, which relate to the immediate support of life. He also discovered the virtues of many plants: and he was represented with the head of an ox; and sometimes only with two horns. His picture is held in high esteem by the Chinese.* Such is the history of this supposed monarch, according to Kæmpfer: and

and he might well think, that in Sin Noo he saw the character of Serapis; for this personage was no other than * Sar-Apis, the great Father of mankind; the same as Men-Neuas of Egypt; the same also as Dionufus, and Ofiris. By Du Halde (V. I. p. 272. 8vo.) He is called Ching Nong, and made the next monarch after Fohi.

The Chinefe accounts afford the same history, as has been given above. They mention him *as a person very knowing in agriculture, who first made the earth supply the wants of his people. He invented the necessary implements of husbandry; and taught mankind to sow five sorts of grain. From hence he was called Chin-Nong, the Divine husbandman.* Whether the etymology be true I much doubt: the history however is very curious, and corresponds with the Japanese account in all the principal articles.

As the family of Noah consisted of eight persons inclusive, there have been writers, who have placed some of them in fucceffion; and fupposed, that there were three or four persons, who reigned between Sin Noo, and Hoam. But Du Halde fays, that in the true histories of the country the three first monarchs were Fohi, Chin Nong, and Hoam, whom he ftyles Hoang Ti. To thefe, he fays, the arts and fciencef owe their invention and progrefs. Thus we find, that thofe, who were heads of families, have been raifed to be princes: and their names have been prefixed to the lift of kings; and their history fuperadded to the annals of the country. It is further obfervable, in the accounts given of thefe fupposed kings, that their term of life, for the firft five or fix generations, corresponds with that of the Patriarchs after the flood; and

* This was the true name of the Deity. Sar-Apis fignifies Dominus, vel Magnus Pater; alfo Pater Taurinus.

decreafes

decreases in much the same proportion. III. 582.
v. *China*.

SOCRATES.

The Græcians tell us, that the Egyptians stiled *Hermes a dog*; but they seem to have been aware, that they were guilty of an undue representation. Hence Plutarch (Is. et Os.) tries to soften what is mentioned, by saying, *ου γαρ κυριως του Ἑρμην ΚΥΝΑ λεγουσιν* (οἱ Αἰγυπτίοι): by which this learned writer would insinuate, that it was not so much the name of a dog, as the qualities of that animal, to which the Egyptians alluded. But the truth is, that the Egyptians neither bestowed it nominally; nor alluded to it in any degree. The title, which they gave to *Hermes*, was the same, that they bestowed upon *Hercules*: they expressed it *Cahen*, and *Cohen*; and it was very properly represented by the Greek term *Κυν*, *Chon*.

It is said of Socrates, that he sometimes made use of an uncommon oath, *μα του κυνα, και την χην*, *by the dog and the goose*: which at first does not seem consistent with the gravity of his character. But we are informed by Porphyry (de Abstinencia. l. 3.) that this was not done by way of ridicule: for Socrates esteemed it a very serious and religious mode of attestation; and under these terms made a solemn appeal to the son of Zeus. The purport of the words is obvious: and whatever hidden meaning there may have been, the oath was made ridiculous by the absurdity of the terms. Besides, what possible connection could there have subsisted between a dog and a deity; a goose and the son of Jove? There was certainly none: yet Socrates, like the rest of his fraternity, having an antipathy to foreign terms, chose to represent his ideas through this false medium; by which means the very essence of his invocation was lost. The son of
Zeus,

Zeus, to whom he appealed, was the Egyptian Cahen; but this sacred title was idly changed to *κυνα και χηνα*, a dog and a goose, from a similitude in sound. That he referred to the Egyptian deity is manifest from Plato, (in Georgia,) who acknowledges, that he swore, *μα τον κυνα τον Αιγυπτίον Θεον*. By which we are to understand a Cahen of Egypt. Porphyry (l. 3.) expressly says, that it was the god Hermes the son of Zeus and Maia: *κατα τον του Διός και Μαιας παίδα ποιεῖτο τον ὄρκον*. I. 344.

SOL,

The Sun. From hence the priests of the Sun were called Soli and Solimi in Cilicia, Selli in Epirus, Salii at Rome, all originally priests of Fire. As such they are described by Virgil:

Tum Salii ad cantus incensa altaria circum.

In like manner the Silaceni of the Babylonians were worshipers of the same deity, and given to the rites of Fire, which accompanied the worship of the Sun.

The chief city of Silacena was Sile or Sele, where were eruptions of fire. Sele is the place or city of the Sun. Whenever therefore Sal, or Sel, or the same reversed, occur in the composition of any place's name, we may be pretty certain that the place is remarkable either for its rites or situation. I. 32.

SONCHIN

Signifies a priest of the Sun: for Son, San, Zan, are of the same signification; and Son-Chin is *Ζανος ιερευς*. Proclus says, that it was the title of the priests; and particularly of him, who presided in the college of Neith at Saïs. I. 45.

ΣΗΛΑΠΤΟΙ:

ΣΠΑΡΤΟΙ.

The Cadmians, and people of other colonies, who came into Greece, were called Σπαρῖοι. The natives of Bœotia had this appellation. Lacedæmon was peculiarly called Sparta. Traditions of this sort prevailed in Attica, and at Colchis: and a notion prevailed, that the people in those parts took their rise from something which was *sown*. Hence the twofold personage Cecrops is said to have originally sprung from the teeth of a serpent scattered in the ground. The term Sparti was foreign to Greece, and manifestly imported. Timagoras (Steph. Byz.) informs us, that Sparta received its name from people, who had *wandered* from their own country, and who settled here.

They were denominated Sparti from an ancient word analogous to Parad of the Hebrews, and Σπαρτή of the later Greeks; by which was signified, *to part, sever, and disperse*. (hence *partior, dispersior, partitio*.) Their separation and flight from Babel was continually commemorated under the notion of the flight of Bacchus, and Osiris, and the scattering abroad of their limbs. Androtion (ap. Sch. in Lycoph. v. 1206.) speaks of the Sparti as Σποράδες; by which term he does not mean people *sown*: but the purport of his words is, that *Cadmus came to Thebes with some people of the Dispersion*. As to those, who gave name to Sparta, Eustathius (in Hom. Il. B.) tells us τοὺς πρῶτους συνικησανίας τὴν πόλιν Λελεγας ΔΙΕΣΠΑΡΜΕΝΟΥΣ εἰς ταύτην συνελθεῖν. In their history we have continual allusions to the Flood; and to their dissipation afterwards. Hence Lycophron (v. 1206.) styles them natives of Thebes. Ωγγυγυ Σπαρῖος λειῶς; (Og, Ogus, and Ogugus, signify the sea, or ocean. From Ogua came Aqua, *water*.) And Æschylus (Sept. ad Th. v. 418.)

Σπαρῖων

Σπαρῶν δ' ἀπ' ἀνδρῶν, ὧν Ἀρης ἐφείσατο.

They were the same as the Titanians: hence the Cecropians, who came into Attica, were stiled Γηγυνεῖς (which was a title of the Titans); and their country Titanis.

The great object of the Cuthites in erecting the tower of Babel was, that they might not be dispersed. (Gen. xi. 4.) They were however wonderfully dissipated: and this circumstance of their dispersion is to be found commemorated in all their histories.

Perseus, Cadmus, and other leaders of colonies, were stiled Αληῖαι, or *wanderers*. οἱ καὶ Αληῖαι καὶ Τίτανες καλοῦνται. (Sanchon. ap. Euseb. P. E. l. i. c. 10.) Pindar (Olymp. Od. 13. v. 17.) calls the Corinthians the children of the Aletæ. By the Gentile accounts given of this people, it appears, that they were not only exiled, and dispersed; but also doomed to wander for ages, before they could get a place of rest. This is the history given of the Leleges, and Pelasgi, and other wandering tribes. Orpheus, in the Argonautica, v. 98, &c. gives an account to Jason of his peregrinations; and that at last he had obtained a settlement, in the room of that which he had lost. As by Aletes (mentioned by the Scholiast in Pind. sup. citat. as the leader of the colony) we are not to understand a person, but the colonists themselves who founded Corinth: so here, under the character of Orpheus, we are to understand those of the Orphitæ who settled in Thrace. Saturnus, ex Creta fugiens, in Italia a Spartanis absconditur. (Jul. Firmicus, p. 27.) By this flight was signified the dispersion of a people, called Saturnians; who, after many wanderings, settled in that country, and introduced there the rites of this god. The Titans, or Giants, were Aletæ: and Athenagoras (p. 303.) goes so far as
to

to say, that even after their death they had no rest: των Γίγαντων ψυχαι, οι περι τον κοσμον εισι πλασθημενοι Δαιμονες.

The Sparti were supposed to be Heliadæ, or offspring of the Sun: and at the same time Ophitæ, worshiping that deity under the figure of a serpent. They called the Sun, Zan, San, and Shan. Now Shan, *שן*, signified also *a tooth*. Hence the Græcians, instead of saying, that the Sparti had their origin from the Serpent deity the Sun, made them take their rise from the teeth of a serpent. And as they were Sporades, by which term is meant any thing, that is either scattered abroad, or sowed in the ground; they took it in the latter sense; and supposed, that these teeth had been sowed in the earth, and produced an army of men. III. 409.

SPARTO-HEBRÆI.

Ιουδαια· Αλεξανδρος ο Πολυισωρ απο παιδων Σεμιραμιδος, Ιουδα και Ιδουμαια· ως δε Κλαυδιος Ιολαος απο Ιουδαιου Σπαρτωνος, εκ Θηβης μετὰ Διονυσου στρατευοντος. Steph. Byz.

In the first part of the above, we find that the children of Edom and Judah are represented as the sons of Semiramis. This at first may appear foreign to the truth; yet, it is very consonant to the history of those nations. For their forefathers were natives of Chaldea, and Babylonia: and Abraham came from thence to Canaan. Hence they might easily by the eastern nations be looked upon as of the race of the Semarim, or Babylonians. In consequence of which their posterity are by this writer styled the sons of Semiramis. According to Cl. Iölaus they were descended from Judæus Sparton. By this is meant, that they were of the family styled Sparti; from the people, who were dispersed. This naturally follows from their being esteemed of the line of the Semarim: and

and we have reason to think, that there is great truth in this history. For though Terah and Abraham, who resided in Chaldea, were not of that number; yet we may infer, that many of the sons of Heber were. For they must have been pretty numerous at this time; and seem to have been all idolaters; and to have resided upon forbidden ground in the vicinity of Babel.

It is added, that *Judeus Sparton went with Dionusus from Thebes, and attended him in his warlike expeditions.* It is to be observed, that those nations, who preserved any traditions of their forefathers having been preserved in the Deluge, came in process of time to think, that the history related to their family alone: at least they confined it to those, who had the best memorials of that event. Among these were the people of Judea, who were esteemed a branch of the Semarim. Hence it is mentioned as peculiarly characteristic, that Sparton, by whom is meant the head of the family, which was dispersed, came with Dionusus, *ἐκ Θηβης*; by which is meant, not from Thebes, but out of the Ark: and it is added, that he attended him in his wars. These are two histories; and should be accordingly distinguished. The Græcians continually confounded Dionusus and Bacchus, and often speak of them as one person. But they were two distinct characters: and the first of these histories belongs to the one, and the second to the other. The coming out (*ἐκ Θηβης*) from the Ark relates to Dionusus: the warlike expedition to Bacchus, and to his sons the Cuthites.

[Note. Dionusus was the Patriarch, the head of all. By Bacchus is sometimes meant Zeus Pachus, styled Πῡχος by the Ionian writers, who was Chus. At other times, the title relates to Nimrod, who, as Bochart very truly supposes, was named Bar-Chus, the

the son of Chus. The names of two personages, from similitude, have been blended into one.]

As to the Hebrews, and Israelites, whom C. Iölaus deduces from Judæus Sparton, they were, according to the Scriptural account, the sons of Heber. This name is by interpretation *ἑβραῖος*, *one who passes over*. The names of the Patriarchs were most of them prophetically given; and had a reference to some future contingency. The name Ham, or Cham, was prognostic both of the worship, and complexion of his posterity: and thus Heber had a name given him, which signified *ἑβραῖος*, and was prophetic. Abraham was the sixth in descent from Heber, on which account the sons of Heber must have been very numerous in his time. Yet many have imagined, that the name of Abraham was a compound of Aber, *to pass over*: than which notion there can be nothing more idle. It is notorious, that Abraham is called the Hebrew; which would be unnecessary, and redundant, if his original name had that signification. He is not styled Heber, but like his posterity, an Hebrew. This shews, that he did not give, but receive the name. It was a patronymic: a name, by which his fathers had before him been distinguished. The authors of the Greek version are therefore guilty of a mistake by translating it *ἑβραῖος*, instead of *Ἑβραῖος*. (Gen. xiv. 15.) For they introduce it as referring to an uncertain piece of history, about the *passage of a river*; when it is in reality an *hereditary* title.

As to those, who have imagined that the name of Abraham is a compound of Aber, *to pass*; their notion is founded upon a notorious mistake in etymology. The Patriarch had two names, which were both given prophetically, and were of high consequence; relating to great events, which in the fulness of time were to be accomplished. He was called both Abram (Ab-Ram) and Abraham; which

names

names are said to signify *Pater illustris*, and *Pater multitudinis*. They were both given before he had a child, and when there was little prospect of his having such a progeny.

The person alluded to under the name of *Περαῖης* was Heber: he was the father of the Hebrews; and they are spoken of as his posterity by Moses. (Numb. xxiv. 24. Gen. x. 25.) The name of Heber, like the names of most of the Patriarchs, was prophetically given; and it did not relate to the passing of a river, but to a trespass of his posterity. They *passed* over from the stock of their fathers; and dwelt upon forbidden ground, among the sons of Ham, and Chus, in Shinar, and Chaldaea, where they served other gods. Doubtless the true meaning of the name Heber, was not so much *περαῖης*, *the passer over*, as *παράβαις*, *the transgressor*; and related to this apostasy of his family.

They were the descendants of Shem; but resided among the enemies of the truth, to whom they had gone over. From this land Abraham was called; and brought with him his father Terah, and others of his family, who resided afterwards at Haran. (See Joshua xxiv. 2.) As they had resided so long in a foreign land, the sacred writer seems to have been apprehensive, that their true line might one day be mistaken; and that they might be adjudged to a wrong family. Hence he strongly inculcates, that Shem was *the father of all the children of Heber*. (Gen. x. 21.) Nor was this caution unnecessary; as we may perceive from their being styled the sons of the Semarim, and of the Chaldeans. The word *Σπαρίων* therefore should not be represented as a proper name; for by *Σπαρίων* is meant *Σποραδίων*; and by the history we are to understand, that they were reputed of the family of those persons, who were of old *dispersed* abroad. III. 416.

SPHERE.

The Egyptians made the history of the celebrated Ogdoas the chief subject of the Sphere. This will appear very manifest in their symbolical representation of their solar system; of which Martianus Capella (Satyric. l. 2.) has transmitted to us a very curious specimen. *Ibi (in systemate solari) quandam navem totius naturæ cursibus diversa cupiditate moderantem, cunctâque flammularum congestione plenissimam, et beatis circumactam mercibus conspicimus: cui nautæ septem, germani tamen sui que similes, præsidebant.* In eadem vero ratæ fons quidam lucis æthereæ, arcanisque fluoribus manans, in totius mundi lumina fundebatur. Thus we find that they esteemed the Ark an emblem of the system of the heavens. And when they began to distinguish the stars in the firmament, and to reduce them to particular constellations; there is reason to think, that most of the asterisms were formed with the like reference. For although the delineations of the Sphere have by the Greeks, through whom we receive them, been greatly abused; yet there still remains sufficient evidence to shew that such reference subsisted. The watery sign Aquarius, and the great effusion of that element, as it is depicted in the Sphere, undoubtedly related to this history. Some said, that the person meant in the character of Aquarius was Ganymede. Hegeſionax (Hygin. Poet. Astron. c. 29.) maintained that it was Deucalion, and related to the Deluge. Eubulus autem Cecropem demonstrat esse; antiquitatem generis demonstrans, et ostendens, antequam vinum traditum sit hominibus, aqua in sacrificiis deorum usos esse: et ante Cecropem regnasse, quam vinum sit inventum. The reader may here judge, whether Cecrops, the celebrated king of Attica, who lived before the
plantation

plantation of the vine, and was figured under the character of Aquarius, like Deucalion, be any other than Deucalion himself, the Noah of the East.

Noah was represented, as we may infer from Berosus (Euseb. Chron. p. 6.) under the semblance of a fish by the Babylonians: and those representations of fishes in the sphere probably related to him and his sons. The reasons given for their being placed there were, that Venus, when she fled from Typhon, took the form of a fish; and that the fish, stiled Notius, saved Isis in great extremity; *pro quo beneficio simulacrum Piscis et ejus filiorum, inter astra constituit*. By this we may perceive, that Hyginus speaks of these asterisms as representations of persons: and he mentions from Eratosthenes, that the fish Notius was the father of mankind; *ex eo pisce natos homines*. II. 234.

STREAMS.

All salutary ones were consecrated to the Sun. There were some waters of this nature near Carthage, which were named *Aquæ Persianæ*. They were so named from Perez, the Sun, to whom they were sacred. II. 66. n.

SUN.

The deity which the sons of Ham originally worshiped, was the Sun. But they soon conferred his titles upon some of their ancestors: whence arose a mixed worship. They particularly deified the great Patriarch, who was the head of their line; and worshiped him as the fountain of Light; making the Sun only an emblem of his influence and power. I. 2.

The Sun in the Persic language is Hama. 3. n. He was worshiped all over Syria; and one large province was hence named Curesta, and Curestica, from *Κυρ* 'Eros, Sol Hestius. I. 229.

The worship of the Sun was once almost universal. Examples may be found even in the great Pacific ocean, among those nations, with whom we have so lately opened a communication. We are accordingly told by one of those, who were sent to make discoveries in the Southern parts of the globe; that in an island, called Easter island by the Dutch, lat. 27° S. long. from London $106^{\circ} 30''$ W. were found Indians of a religious cast, who worshiped the Sun. They prostrated themselves before two immense stones, one of which was flat, and very broad; the other was erect, about ten feet high, and seven fathoms round. It was carved at the top with a man's head, and a garland; which was of mosaic, or inlaid work, and not ill performed. The name of one stone was Dago; of the other Taurico. II. 442.

T.

TANTALUS.

Some say, that he was set up to his chin in water, with every kind of fruit within reach: yet hungry and thirsty as he was; he could never attain to what he wanted. But from what is said by Pindar (Isthm. Ode 8.) Alcæus, Alcman (Sch. in Pind. Olym. Ode 1. p. 8.) and other writers, his punishment consisted in having a stone hanging over his head; which kept him in perpetual fear. What is called

called λιθος, was doubtless originally Petros; which has been misinterpreted *a stone*. Tantalus is termed by Euripides ακολαστος την γλωσσαν, a man of an ungovernable tongue: and his history at bottom relates to a person, who revealed the mysteries, in which he had been initiated. The Scholiast upon Lycophron (v. 152.) describes him in this light; and mentions him as a priest, who out of good nature divulged some secrets of his cloister; and was upon that account ejected from the society. The mysteries, which he revealed, were those of Osiris, the Sun: the Petor, and Petora of Egypt. He never afterwards could behold the Sun in its meridian, but it put him in mind of his crime: and he was afraid that the vengeance of the god would overwhelm him. This deity, the Petor, and Petora of the Amonians, being by the later Greeks expressed Petros, and Petra, gave rise to the fable about the stone of Tantalus. To this solution the same Scholiast upon Pindar bears witness, by informing us, that the Sun was of old called *a stone*: and that some writers understood the story of Tantalus in this light: intimating that it was the Sun, which hung over his head to his perpetual terror. I. 292.

TAPH, TUPH, TAPHOS, TOPH,

Names among the Amonians, by which they called their λοφοι, or high places. Lower Egypt being a flat, and annually overflowed, the natives were forced to raise the soil, on which they built their principal edifices, in order to secure them from the inundation: and many of their sacred towers were erected upon conical mounds of earth. But there were often hills of the same form constructed for religious purposes, upon which there was no building. These were very common in Egypt. Hence we read of Taphanis, or Taph-Hanes,

D d 3

Taph-

Taph-Ofiris, &c. all of this country. In other parts were Taphiousea, Tape, Taphura, Tapor, Taphus, Taphosus, Taphitis. All these names relate to high altars, upon which they used oftentimes to offer human sacrifices. Typhon was one; a compound of Taph-On, which signifies the hill or altar of the Sun. Tophet, where the Israelites made children pass through fire to Moloch, was a mount of this form. (2 Kings, xxiii. 10. 2 Chron. xxviii. 3. See Jerem. vii. 31. xix. 5.) There was a mount named Tophel (Toph-El) near Paran upon the Red Sea. (Deut. i. 1.) These cruel operations were generally performed upon mounts of this sort; which from their conical figure were named Taph, and Tupha.

It seems to have been a name current in many countries. The high Persian bonnet had the same name from its shape: and Bede (Hist. Angliæ. l. 2. c. 16.) mentions a particular kind of standard in his time; which was made of plumes in a globular shape, and called in like manner, Tupha. Philo Judæus (de legibus special.) says, that the calf, worshiped by the Israelites, was exhibited after the model of an Egyptian Taphos; *Αιγυπτιακου μνηματος Τυφου*. This seems not to have been a Græcian word (for *fumus* or *fastus*, will not here make sense) but the name of a sacred orbicular mount, analogous to the Touphas in Persis.

The Amonians, when they settled in Greece, raised many of these Tupha, or Tapha in different parts. These, beside their original name, were still farther denominated from some title of the deity, to whose honour they were erected. But as it was usual in ancient times to bury persons of distinction under heaps of earth formed in this fashion; these Tapha came to signify tombs: and almost all the sacred mounds, raised for religious purposes, were looked upon as monuments of deceased

ceased heroes. Hence Taph-Ofiris was rendered *ταφος*, or the burying place of Ofiris: and as there were many such places in Egypt and Arabia, sacred to Ofiris and Dionusus, they were all by the Greeks esteemed places of Sepulture. Through this mistake many different nations had the honour attributed to them of these deities being interred in their country. The *tumulus* of the Latines was mistaken in the same manner. It was originally a sacred hillock; and was often raised before temples, as an altar; such as before described. It is represented in this light by Virgil. (*Æn.* L. 2.)

Est urbe egressis tumulus, templumque vetustum
Desertæ Cerevis; juxtaque antiqua cupressus.

In process of time the word *tumulus* was generally looked upon as a tomb; and *tumulo* signified *to bury*. The Greeks speak of numberless sepulchral monuments, which they have thus misinterpreted.

It does not seem credible, however blind idolatry may have been, that people should enshrine persons as immortal, where they had the plainest evidences of their mortality. If divine honours were paid, they were the effects of time, and conferred at some distance; not upon the spot, at the vestibule of the charnel house. Besides it is evident, that most of the deified personages never had existence; but were mere titles of the deity, the Sun; as has been in great measure proved by Macrobius. Nor was there any thing of such detriment to ancient history, as the supposing that the gods of the gentile world had been natives of the countries, where they were worshiped. They have by these means been admitted into the annals of times: and it has been the chief study of the learned to register the legendary stories concerning them; to conciliate absurdities, and to arrange the whole in a chronological series. A fruitless labour, and inexplicable!

for there are in all these fables such inconsistencies, and contradictions, as no art, nor industry, can remedy. Hence all, who have expended their learning to this purpose, are in opposition to one another; and often at variance with themselves. The greatest part of the Græcian theology arose from misconceptions and blunders: and the stories concerning their gods and heroes were founded on terms misinterpreted and abused. Thus from the word *ταφος*, which they adopted in a limited sense, they formed a notion of their gods having been buried in every place, where there was a *tumulus* to their honour. I. 449.

Nonnus (l. 18.) makes Jupiter kill Campe: but Diodorus gives the honour to Dionusus; who is supposed to have slain this monster at Zaborna in Lybia; and to have raised over him, *χωμα παμμεγες*, a vast mound of earth. This heap of soil was in reality a high place or altar; which in after times was taken for a place of burial. These inclosures grew by degrees into disrepute; and the history of them obsolete. In consequence of which the *ταφοι*, or mounds, were supposed to be tombs of heroes. The Græcians, who took every history to themselves, imagined that their Jupiter and Dionusus, and their Hercules had slain these heroes. But what they took for tombs of enemies were in reality altars to these very gods; who were not confined to Greece, nor were they of Græcian original. II. 54.

TARTARUS. EREBUS.

It was the prevailing opinion, that the Titans, after their war against heaven, were banished to Tartarus, at the extremities of the earth. The ancient Græcians knew very little of the western parts of the world. They therefore represent the
Titans,

Titans, as in a state of darkness; and Tartarus as an infernal region.

These fictions took their rise from true history. A large body of Titanians, after the dispersion, settled in Mauritania, which is the region styled Tartarus. Diodorus Siculus (l. 5. p. 334.) mentions the coming of Cronus into these parts; he mentions the names of several; Atlas was one of them, from whom they were named Atlantians. (l. 3. p. 189.) They were looked upon as the offspring of heaven. However the poets may have represented the country, he speaks of it as a happy region; *χωραν ευδαιμονα*. The mythologists adjudged the Titans to the realms of night; and consequently to a most uncomfortable climate; merely from not attending to the purport of the term *ζοφος*.

Ενθα θεοι Τίτῆνες ὑπο Ζοφῷ η̑ροενῃ

Κεκυφαλαί.——Hesiod. Theog. v. 729.

It is to be observed, that this word had two significations. First, it denoted the *west*, or place of the setting sun. Hence Ulysses, being in a state of uncertainty, says (Od. K. v. 190.) *ου γαρ τ' ἴδμεν, ὅπῃ ζοφος, οὐδ' ὅπῃ ἡως* *we cannot determine, which is the west, or which is the east*. It signified also *darkness*: and from this secondary acceptation the Titans of the west were consigned to the realms of night: being situated in respect to Greece towards the regions of the setting sun. The vast unfathomable abyss, spoken of by the poets, is the great Atlantic ocean; upon the borders of which Homer places the gloomy mansions, where the Titans resided.

The ancients had a notion, that the earth was a widely-extended plain; which terminated abruptly, in a vast cliff of immeasurable descent. At the bottom was a chaotic pool, or ocean; which was so far sunk beneath the confines of the world, that, to express

express the depth and distance, they imagined, an anvil of iron tossed from the top would not reach it under ten days. But this mighty pool was the ocean above-mentioned; and these extreme parts of the earth were Mauritania, and Iberia: for in each of these countries the Titans resided. They were supposed to live (being banished thither) in a state of darkness beyond the limits of the known world.

— — προσθεν δε, θρων εκλίσθεν ἀπ' αὐτῶν,
Τίτῆνες γαίουσι πρην χαεος ζοφεροιο.

(Hesiod. Theog. v. 813.) By *χαεος ζοφερον* we must certainly understand *the western ocean*; upon the borders of which, and not beyond it, these Titans dwelt. By the Nubian Geographer (p. 4. p. 6. p. 156.) the Atlantic is uniformly called according to the present version *Mare Tenebrarum*. Aggressi sunt mare tenebrarum, quid in eo esset, exploraturi.

Another name for Tartarus, to which the poets condemned the Titans and Giants, was Erebus. This, like *ζορος*, was a term of twofold meaning. For *Ereb* signified both the *west*, and also *darkness*: and this served to confirm the notion, that the Titans were consigned to the regions of night. But gloomy as the country is described, and horrid, we may be assured from Diodorus (l. 3. p. 189.) that it was quite the reverse; and we have reason to think, that it was much resorted to; and that the natives for a long time kept up a correspondence with other branches of their family. Homer (Il. ②. v. 477.) affords some authority for this opinion: and in the Ion of Euripides (v. 796.) Creusa, being in great distress, wishes, that she could fly away to the people of the western world, which she alludes to as a place of security.

Αἰθ' ὕγρον αὖ πλαιναι αἰθέρα
 Προσὼ γαίης Ἑλλανίας
 Ἀστράς Ἑσπερίους·
 Ὅσον ὅσον ἀλγος ἐπαθόν.

From the words in Homer, and these of Creusa, we may infer, that in the first ages it was not uncommon for people in distress to retire to these settlements. Probably famine, sickness, and oppression, as well as the inroads of a powerful enemy, might oblige the Iönim to migrate. And however the Atlantic Titanians may have been like the Cimmerians, described as a people devoted to darkness; yet we find them otherwise described by Creusa, who styles them *Ἀστράς Ἑσπερίους*, *the stars of the western world*. They were so denominated from being the offspring of the original Iönim, or Peleiadæ, of Babylonia; in memory of whom there was a constellation formed in the heavens. These Peleiadæ are generally supposed to have been the daughters of Atlas, and by their names the stars in this constellation are distinguished. III. 56.

TAR, TOR, TARIT.

The first navigators, when they traversed unknown seas, and were liable to be entangled among rocks and shelves, must have laboured under great apprehensions. To obviate these difficulties, and to render the coast less dangerous; they built upon every hill, and promontory, where they had either commerce or settlement, obelisks, and towers, which they consecrated to some deity. These served in a twofold capacity; as seamarks by day, and for beacons by night. As people then made only coasting voyages, they continually went on shore with offerings, to obtain the assistance of the god, whoever there presided. These towers were temples; built sometimes on artificial mounds; but

but generally on natural eminences, that they might be the better seen. They were called by the Amonians, who first erected them, Tar, and Tor; the same as the טור of the Chaldees, which signified both a hill and a tower.

Tor-Is signifies a fire tower: hence the *turris* of the Romans; and *τῦρις*, *τῦρρις*, *τῦρσις*, *τῦρσος* of the Greeks: who, when the word Tor occurred in ancient history, often changed it to *ταυρος*, a bull; and invented many idle stories in consequence of this change. Tor-Ophel, or Oph-El was a temple sacred to the Ophite god Osiris; this term the Greeks rendered *Ταυροπολις*. Strabo (l. 16.) says, *Νησον Ικαριον, και ιερον Απολλωνος εν αυλῃ, και μανειον Ταυροπόλου*. Here, instead of Osiris, or Mithras, the serpent deity, the author presents us with Apollo, the manager of bulls.

Gades was a principal, and most ancient settlement of the Amonians: here Geryon was supposed to have reigned. The fine harbour had many Tor, or Towers to direct shipping. As it was usual to imagine the deity to whom the temple was erected, to have been the builder, this temple was said to have been built by Hercules. The Greeks, taking every thing to themselves, attributed the whole to the hero of Thebes: and as he was supposed to conquer wherever he came, they made him subdue Geryon; and changing the Tor, or Towers, into so many head of cattle, they describe him as carrying them off in triumph.

The bulls of Colchis with which Jason was supposed to have engaged, were probably of the same nature and original. The people were Amonians; and, for the security of their trade, they erected towers at the entrance of the Phasis. These were both light-houses and temples; and were sacred to Adorus: and were called Tynador, whence the Greeks formed Tyndarus, Tyndaris, and Tyndaridæ. They

They were built after some, which stood near the city Parætonium of Egypt. (v. Dionys. Per. v. 688.)

There are however some sacred towers, which were really denominated Tauri from the worship of the mystic bull, the same as the Apis, and Mneuis of Egypt. Such was probably the temple of Minotaurus in Crete, where the deity was represented under an emblematical figure; which consisted of the body of a man with the head of a bull. In Sicily is a promontory Taurus, called also Tauromenium: this latter was an ancient compound, and no part of it of Græcian original. It is the same as Menotaurium reversed: and the figure of the deity was varied exactly in the same manner; as is apparent from the coins and engravings which have been found in Sicily. (v. Parut. Sicil.)

Among the Hetrurians this term (Tor) seems to have been taken in a more enlarged sense; and to have signified a city, or town fortified.

Lycophron (v. 1248.) mentions *Ταρχων τε, και Τυρσηνος, αιθωντες λυκοι*. From Tarchon there was a city and district named Tarcunia; from whence came the family of Tarquins, or Tarquinii, so well known in the Roman history. The Amonians esteemed every emanation of light a fountain; and stiled it Ain, and Aines: and as they built light-houses upon every island and insular promontory, they were in consequence of it called Aines, Agnes, Inis, Inesos, Nefos, Nees: and this will be found to obtain in many different languages and countries.

Another name for buildings of this nature was Turit, or Tirit; which signified a tower or turret.

Torone in Macedonia signifies literally the Tower of the Sun: but the poets (who mistook temples for deities, and places for persons) have formed out of it a female personage, and supposed her

her to be the wife of Proteus. So Amphi-Tirit is merely an oracular tower: but they changed it to a female Amphitrite, and made her the wife of Neptune. Triton is a contraction of Tirit-On, the tower of the Sun: the poets have formed a deity from it, compounded of a man and a fish; this could be no other than a representation of Atargatis and Dagon. Pausanias (l. 9.) mentions a tradition of a Triton near Tanagra, who used to molest women, when they were bathing in the sea; and who was guilty of other acts of violence. He was at last found upon the beach overpowered with wine; and there slain. This Triton was properly a Tritonian priest (of a Tritonian temple; and such were esteemed oracular) they appear to have been very brutal, and great tyrants. This person had used the natives ill; who took advantage of him, when overpowered with liquor, and put him to death.

The term Tor in different parts of the world occurs sometimes a little varied. Whether this happened through mistake, or was introduced for facility of utterance, is uncertain. The temple of the Sun, Tor-Heres, in Phœnicia, was rendered *Τριηρης*; the promontory Tor-Ope-On in Caria, Triopon; Tor-Hamath in Cyprus, Trimathus; Tor-Hanes in India, Trinesia; Tor-Chom, or Chomus, in Palestine, Tricomis. In ancient times the title of Anac was often conferred upon the deities, and their temples were stiled Tor-Anac, and Anac-Tor; hence *Ἀνακτορία*, and *Ἀνακτορον*.

From Tor-Anac Sicily was denominated Trinacis and Trinacia; (Homer, Od. λ.) which at last was changed to Trinacria, from a mistaken reference to the triangular shape of the island; for Rhodes was called Trinacia, which was not triangular.

The

The city *Τραχίη* in Greece was properly Tor-Chun, *turris sacra vel regia*, like Tarchon in *Hetruria*. Chun and Chon were titles, said peculiarly to belong to Hercules: and Trachin was called *Heraclea*. (*Hesych.*)

Both the towers, and the beacons on the sea-coasts, had the name of Tor-Ain. This the Græcians changed to *Τριαινα*, and supposed it to have been a three-pronged fork. The beacon or Torain consisted of an iron or brazen frame, wherein were three or four tines, which stood up upon a circular basis of the same metal. They were bound with a hoop; and had either the figures of dolphins, or else foliage in the intervals between them. They were thus made capable of holding combustible matter. This instrument was put upon a high pole, and hung sloping sea-ward over the battlements of the tower, or from the stern of a ship; with this they could maintain either a smoke by day, or a blaze by night. There was a place in Argos named *Triaina*; which was supposed to have been so called from the *Trident* of Neptune; to whom it does not appear to have had any relation. It was undoubtedly a tower, called Tor-ain. It stood near a fountain, where arose the waters of *Amumone*. I. 399.

Tar, signifying a hill or tower, is found in the composition of many names of places; as *Tarcunia*, *Taracena*, *Tarracon* in Spain; *Tarne* (*Tar-Ain*) which gave name to a fountain in *Lydia*; *Taron* (*Tar-On*) in *Mauritania*.

Towers of old were either *Prutaneia*, or lighthouses, and were stiled *Tor-Is*: these terms were sometimes reversed, and the tower was called *Astur*. Such a one was near some hot springs, not far from *Cicero's Villa*. The river too was called *Astura*. I. 94.

TELCHINES

Were supposed to have made their first appearance at the time of a Deluge, which Diodorus would confine to Rhodes; (l. 5.) and Nonnus, (l. 24.) from some emblematical representation, has described them, as wafted over the ocean upon seahorses. They are said, under the character of Heliadæ, to have been very famous for navigation: and through them many useful arts were transmitted to mankind: *τεχνων ευρετας, και των εις τον βιον χρησιμων.* (Diod. l. 5.) They were likewise the first introducers of idolatry; and deeply skilled in Magia: and we may infer from Diodorus, that they were of the Anakim, or gigantic race, for such are said to have been the first inhabitants of Rhodes.

Great confusion has arisen from not considering, that the deity and priest were named alike; and that the people were often comprehended under the same title. Helius was called by the Egyptians and other people Talchan: for Tal, the Talus of the Greeks (Suid.) signified the Sun. The term Tal-chan, which the Greeks rendered Telchin, signified Sol Rex: and under this title he was worshiped at Lindus in Rhodes. His priests also and votaries were denominated in the same manner. Talus by Apollodorus (l. 1.) is said to have been the same as Taurus.

The Telchinian, and Cabaritic rites consisted in Arkite memorials. They passed from Egypt and Syria to Phrygia and Pontus: from thence into Thrace, and the cities of Greece. They were carried into Hetruria, and into the regions of the Celtæ; and traces of them are to be observed as high up as the Suevi. (Tacit. de Mor. Germ.) II. 471.

TEMPLE

TEMPLE RITES
in the first ages.

The following observation must be constantly remembered; that it was common among the Greeks, not only out of the titles of the deities, but out of the names of towers, and other edifices, to form personages, and then to invent histories, to support what they had done. When they had created a number of such ideal beings, they tried to find out some relation: and thence proceeded to determine the parentage, and filiation of each, just as fancy directed. The truth and necessity of this observation appear under divers articles.

Some colonies from Egypt and Canaan settled in Thrace; and it was their custom in all their settlements to form Puratheia; and to introduce the rites of fire, and the worship of the Sun. The Proteus of Egypt was a fire tower. The words Purathus and Puratheia, were in the language of Egypt Pur-Ath, and Por-Ait, formed from two titles of the god of fire. Of these the Græcians made a personage, Προΐλος, whose daughters, or rather priestesses, were the Prætidæ; and as they held, following the Egyptians, a Cow sacred, they were supposed to have been changed into cows. Torone was a Pharos, and stiled φλεγραια Τωρωνη; the country was called φλεγρα. Proteus is said to have married Torone. Lycophron, v. 115.

φλεγραιας ποσις
Στυγνος Τωρωνης, ὃ γελως απεχθειαι,
Και δακρυ.

The epithet *στυγνος* implies a bad character, which arose from the cruel rites practised in these places. In all these temples, they made it a rule to sacrifice strangers, whom fortune brought in their way. Torone stood near Pallene, which was stiled

E c

Γηγενων

Ἰαγύνων τροφός. (Lycoph. v. 127.) Under this character both the sons of Chus, and the Anakim of Egypt are included. Lycophron (124.) acquits Proteus, and makes his sons only (by whom are meant the priests) guilty of murdering strangers.

These places were courts of justice, where the priests seem to have practised a strict inquisition; and where pains and penalties were very severe. The notion of the Furies was taken from hence. Furia is from Ph'ur, ignis, and signifies a priest of fire. It was on account of the cruelties here practised, that most of the ancient judges are represented as inexorable; and are therefore made judges in hell. (v. Virg. Æn. l. 6. v. 556.)

The temple at Phlegya in Bœotia was probably one of these courts; where justice was partially administered, and great cruelties were practised by the priests. Phlegyas (who was made a personage, Vir. Æn. l. 6. v. 618.) was in reality the Sun: so denominated by the Æthiopes, or Cuthites; the same as Mithras of Persis. They considered him as their great benefactor, and lawgiver: and introduced his worship among the natives of Greece.

Minos indeed is spoken of as an upright judge: and the person alluded to under that character was eminently distinguished for his piety, and justice. But his priests were esteemed far otherwise, for they were guilty of great cruelty. Minos was looked upon as a judge of hell, and stiled Quæstor Minos. He was in reality a deity, the same as Menes, and Menon of Egypt; and as Manes of other countries. There was a temple in Crete called Men-Tor, the tower of Men, or Menes. The deity, from a particular hieroglyphic, was stiled Minotaurus. To this temple the Athenians were obliged annually to send some of their prime youth to be sacrificed; just as the people of Carthage

thage used to send their children to be victims at Tyre. (Diodor. Sic. l. 20.)

The places most infamous for these customs were those, which were situated upon the sea-coast: and especially those dangerous passes, where sailors were obliged to go on shore for assistance, to be directed in their way. Scylla upon the coast of Rhegium was one of these: and appears to have been particularly dreaded by mariners. (Homer, *Od. M.* 222.) There was a rock of that name, but attended with no such peril. (Plin. *Ep.* 79.) There was a temple on that eminence, and the customs which prevailed therein, made it so detested. This temple was a Petra. Homer calls it Σκυλλη Πίσραιη; and the *Dogs*, which are said to have surrounded her, were *Cahen*, or priests.

As there was a Men-Tor in Crete, so there was in Sicily (reversed) a Tor-Men, and Tauromenium. There is reason to think, that the same cruel practices prevailed here. It stood upon the river On-Baal, which the Greeks rendered Onoballus. From hence we may conclude, that it was one of the Cyclopiian buildings.

Silenus is by Euripides (*Cyclops. v.* 126.) made to say, that the most agreeable repast to the Cyclops was the flesh of strangers: no one came within his reach, upon whom he did not feed.

Γλυκύτατα, φησι, τὰ κρεα τοὺς ξένους φέρων·
Οὐδείς μολων δειρ', ὅστις οὐ καίεσθαι γη.

From these accounts some have been led to think, that the priests in these temples did really feed upon the flesh of the persons sacrificed: and that these stories did allude to a shocking depravity; to such, as one would hope, human nature could not be brought. Nothing can be more horrid, than the cruel process of the Cyclops, as it is represented by Homer. (*Od. I.* 389.) And though it be

veiled under the shades of poetry, we may still learn the detestation, in which these places were held.

One would not be very forward to strengthen an imputation, which disgraces human nature: yet there must certainly have been something highly brutal and depraved in the character of this people, to have given rise to this description of foul and unnatural feeding. What must not be concealed, Euhemerus, an ancient writer, who was a native of these parts, of Zancle, and whose evidence must necessarily have weight, did aver, that this bestial practice once prevailed. Saturn's devouring his own children is supposed to allude to this custom. And we learn from this writer (v. Lactant. Div. Instit. v. 1. c. 13.) that not only Saturn, but Ops, and the rest of mankind in their days, used to feed upon human flesh. He speaks of Saturn, and Ops, as of persons, who once lived in the world, and were thus guilty. But the priests of their temples were the people to be really accused: the Cyclopians, Lamiae, and Lestrygons.

It is said of Orpheus by Horace, *Cædibus, et victu sædo deterruit*. But this could not be true of him; since he enjoined the very thing, which he is supposed to have prohibited. See Clement. Cohort. (p. 11.) In the island of Chios it was a religious custom to tear a man limb from limb by way of sacrifice to Dionusus. The same obtained at Tenedos. Porphyry (*περί αποχης*. l. 2.) who was a staunch pagan, gives the account, and his evidence must be of consequence. Hence we may learn one sad truth, that there is scarce any thing so impious and unnatural, as not at times to have prevailed.

The most cruel rites also prevailed in Cyprus, which had in great measure been peopled by persons of the collateral branches of Chus, and Canaan.

naan. One of their principal cities was Curium, from Curos (Κυρος) the Sun, to whom it was sacred. Strangers, whether shipwrecked, or otherwise distressed, used to fly to the altar of the chief deity, *Θεοῦ φιλίου, καὶ ξενίου*, for protection. But these were destroyed under an appearance of a religious rite. Whoever laid their hands upon the altar of Apollo, were cast down the precipice, upon which it stood. (Strabo, l. 14.) A like custom prevailed at the Tauric Chersonese. (Herod. l. 4. c. 103.)

Cacus has been represented as a shepherd, and the son of Vulcan. Many ancient divinities, whose rites and history had any relation to Ur in Chaldea, are said to have been the children of Vulcan; nay oftentimes to have been born in fire. There stood a temple of old upon the Aventine mount in Latium, which was the terror of the neighbourhood. The cruelties of the priests, and their continual depredations, may be inferred from the history of Cacus. Virg. *Æn.* l. 8.

Hic spelunca fuit, vasto submota recessu,
Semi hominis Caci, facies quam dira tegebat,
Solis inaccessible radiis: semperque recenti
Cæde tepebat humus; foribusque affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater.

As there were Lamii, and Lamiaë, so we read of a Cacus, and a Caca. Under the character of Cacus, we have the history of Cacusian priests; a set of people devoted to rapine and murder.

Cocytus was a temple in Egypt, called Co-Cutus; we suppose it to have been a river: for rivers were generally denominated from some town, or temple near which they ran. It was the temple, or house of Chus; a place of inquisition, where great cruelties were exercised. Hence the river was esteemed a river of hell; and was supposed to have

continual cries, and lamentations resounding upon its waters. Claudian (*de Rapt. Proser.* l. i.) described it as the river of tears:

——— presso lacrymarum fonte refedit
Cocytus———. II. i.

For a further account of Human Sacrifices, see Mr. BRYANT's *Observations upon the Ancient History of Egypt.* p. 267.

TERAMBUS,

The deity of Egypt; who was called the Shepherd Terambus, is a compound of Tor-Ambus, or Tor-Ambi, the oracular tower of Ham. He is said to have been the son of Eufires, Εὐφίρου τοῦ Ποσειδῶνος, and to have come over, and settled in Thessaly near mount Othrys. He is also said to have been very rich in flocks; a great musician, and inventor of the pipe. It is fabled of him, that he was at last turned into a bird called Cerambis, or Cerambix: Cerambis is Cer-Ambi, the oracular tower of the Sun. I. 445.

THABION.

The symbolical histories of the Eastern countries were first composed by a person stiled the son of Thabion. Priests were called the sons of the deity, whom they served. He was no other than the priest of Theba-Iön, the Arkite Dove. II. 466.

THALASSIUS.

Among the Romans it was usual to scatter nuts, and to invoke a deity, called Thalassius. (*Catull. Epithal. Liviae.* v. 132. *Livius.* l. i. c. 9.) The Romans did not know the purport of this obsolete name. Thalassius was the god of the sea, the same as Poseidon; the same as Belus, and Zeus. Thalah, according to Berosus (*Euseb. Chron.* p. 6.) was among

among the ancient Chaldeans the name of the sea. From hence came Thalatta, and Thalassa of the Greeks; and the god Thalassius of the Romans. II. 391.

THEBA

In Egypt was a most ancient Arkite temple: but this must be spoken with a reference to Chaldea, and Babylonia; for from that quarter the Arkite rites originally proceeded. And the principal place where they were first instituted, was probably Erech, said to be the first city founded in the world. II. 522. Theba was also one name of the Ark.

THEBOTHΑ.

Homer (Od. N. v. 106.) speaking of a mysterious grotto, (it stood in the harbour sacred to Phorcum) sacred to the nymphs of Ithaca, by which was meant an ancient Arkite Petra, among other circumstances mentions,

— ιθα δ' ἐπίη Τηθαί βωσσουσι Μελίσσαι.

These words the commentators apply literally to *bees*. But the whole is a mystery, which probably Homer did not understand. Θηβωθα, from whence the strange word *τηθαί βωσσουσαι* is formed, signifies the Ark. (Clem. Alex. Strom. l. 5. perhaps an old Chaldaic term.) The words relate to a temple, where the Melissæ of Damater sang hymns in memory of the Ark Theba, called also Thebotha. II. 377.

ΘΕΟΙ ΠΑΤΡΩΟΙ.

Every oracular temple was a Petra, and Petora. Hence it proceeded that so many gods were called Θεοί Πάτραιοι, and Παῖρῳοι. we read of Παι Ποσειδῶνος Πάτραιον (Pindar) Ἀρήμις Παῖρῳα, Apollo, Bacchus, Zeus Patrōus, and Vesta Patroa, &c.

The Greeks, whenever they met with this term, even in regions the most remote, always gave it an interpretation according to their own preconceptions; and explained *Θεοὶ Παῖρῳοι*, the oracular deities, by *dii Patrii*, gods of the country. Thus in the Palmyrene inscription (Gruter. Inscrip. lxxxiv.) two Syrian deities are characterized by this title.

ΑΓΛΙΒΩΛΩ ΚΑΙ ΜΑΛΑΧΒΗΛΩ
ΠΑΤΡΩΟΙΣ ΘΕΟΙΣ.

Cyrus in his expedition against the Medes made vows *Ἐστὶ Παῖρῳα, καὶ Διὶ Παῖρῳῳ, καὶ τοῖς ἄλλοις Θεοῖς*. But the Persians could not mean *dii Patrii*; for it would be unnecessary to say of a Persian prince, that he made vows to Persian deities. This must be taken for granted, unless there be evidence to the contrary. His vows were made to Mithras, who was styled by the eastern nations *Pator*: his temples were *Patra*, and *Petra*, and his festivals *Patrica*. I. 296.

THERMÆ.

Mount Pyrene was so called from being a fountain of fire: such mountains often have hot streams in their vicinity, which are generally of great utility. Such were in Aquitania at the foot of this mountain; they were called *Thermæ Onesæ*. *Onesæ* signifies *solis ignis*, analogous to *Hanes*. I. 201.

THETIS.

The garment of Thetis, which the poets mention as given her upon her supposed marriage with Peleus, was a *Pharos*. We may learn from Catullus (Epithalam. v. 47.) who copied the story, that the whole alluded to an historical picture preserved in some tower: and that it referred to matters of great antiquity: though applied by the Greeks to later times, and ascribed to people of their own nation,

ion, it contained a particular account of the theofis of Ariadne: who is described, whatever y be the meaning of it, as carried by Bacchus to ven. I. 394.

THEUTH,

Thoth, Taut, Taautes, are the same title divered; and belong to the chief god of Egypt. sebius speaks of him as the same as Hermes. om Theuth the Greeks formed ΘΕΟΣ; which was ir most general name of the Deity. Plato (in ædro) calls him Θευθ. He was looked upon as great benefactor, and the first cultivator of the ie. Anthologia. l. i.

Πρῶτος Θευθ εἰδαν δρεπανην ἐπὶ βότρυν ἀγειρεῖν.

is also supposed to have found out letters; ich was also given to Hermes. Suidas says, it he was the same as Arez, stiled by the Arabians eus Arez, Θευσαρης, and so worshiped at Petra. stead of a statue there was λίθος μελας, τετραγωνος, πῶλος. It was the same deity, which the Geruns and Celtæ worshiped under the name of eut-Ait, or Theutates; whose sacrifices were ry cruel: Lucan. (l. i. v. 444.)

Et quibus immitis placatur sanguine diro
Theutates.—— I. II.

TIN

Seems to have signified a sacred place for sacri- e; a kind of high altar. The Greeks generally pressed it in composition, Τις; hence we read of pheltis, Altis, Baaltis, Abantis, Absyrtis. It was use among the ancient Hetrurians and other tions: hence Aventinus, Palatinus, Numantinus, c. It seems to be the same as Tan in the East, hich occurs continually in composition, as in Indostan,

Indostan, Mogolistan, Chusistan, Pharistan. So Tan-agra, Tan-is, Tyndaris. Palæstine in Canaan.

Tin in some languages signified *mud*, or *soil*.

I. 94.

TIRESIAS,

That ancient prophet, was no other than an oracular tower; a compound of Tor-Ees, and Tor-Asis; from whence the Greeks formed the name. He was esteemed a diviner, to whom people applied for advice; but it was to the temple they applied, and to the deity, who was there supposed to reside. He is said to have lived nine ages; till he was at last taken by the Epigoni, when he died. The truth is, there was a tower of this name at Thebes, built by the Amonians, sacred to Orus. It stood so long, and was then demolished. Apollodorus calls him the son of Eures (doricè Euares) Hyginus of Eurimus; and in another place Eurii filius, Pastor. Eurius, Eurimus, Euarez (Uc Arez) are all names of the Sun, or places sacred to him. Tiresias is called Pastor, because all the Amonian deities, as well as their princes, were called Shepherds: and those, who came originally from Chaldea, were stiled the children of Ur, or Urius. I. 444.

TIT and TITH.

When towers were situated upon eminences fashioned very round, they were by the Amonians called Tith; which answers to τῖθη, and τῖθος in Greek. They were so denominated from their resemblance to a woman's breast: and were particularly sacred to Orus, and Osiris, the deities of light, who by the Græcians were represented under the title of Apollo. Hence the summit of Parnassus was named Tithorea from Tith-Or. Mounds
of

of this nature are often by Pausanias, and Strabo, termed from their resemblance *μαρσιδεῖς*.

Tithonus, is Tith-On, *μαρσις ἡλίου*, a Pharos sacred to the Sun. Tethys, the ancient goddess of the sea, was an old tower upon a mount; it is Tith-Is, *μαρσις πυρός*. Thetis seems a transposition of the same name; and was probably a Pharos, or Fire-tower near the sea. I. 417.

TITÆA. TITHANA.

The Giants, whom Abydenus makes the builders of Babel, are by other writers represented as the Titans. They are said to have received their name from their mother Titæa. (Dio. Sic. l. 3. p. 190.) By which we are to understand, that they were all denominated from their religion and place of worship. Ancient altars, which consisted of a conical hill of earth, were oftentimes styled *λοφος μαρσιδης*, Titæa, *Τίταια*, was one of these. It is a term compounded of Tit-Aia; and signifies literally *a breast of earth*, analogous to *τίθος αἰας* of the Greeks. These altars were also called Tit-an, and Tit-anis, from the great fountain of light, styled An, and Anis. Hence many places were called Titanis and Titana, where the worship of the Sun prevailed. Titana was sometimes expressed Tithana, by the Ionians Tithena: and as Titæa was supposed to have been the mother of the Titans; so Tithena was said to be their nurse. But they were all uniformly of the same nature, altars raised of soil. That Tith-ana was a sacred mound of earth, is plain from Nonnus (Dionus. l. 40. p. 1048.) who mentions an altar of this sort in the vicinity of Tyre; and says, that it was erected by those earth-born people, the Giants.

Note. Tit is analogous to Tid, of the Chaldeans. There were places named Titarefus from Tit-Ares,
8 the

the same as Tit-Orus. Orus was the Apollo of Greece. III. 48.

TITANS,

Tίτανες, were properly Titanians; a people so denominated from their worship, and from the place, where it was celebrated. They are, like Orion and the Cyclopians, represented as gigantic persons; and they were of the same race, the children of Anac. The Titanian temples were stately edifices, erected in Chaldea, as well as in lower Egypt, upon mounds of earth, *λοφοί μαρσιειδής*, and sacred to Hanes. *Τίτανες*, and *Τίτανες*, are compounds of Tit-Hanes; and signify literally *μαρσις ἡλίου*, the conical hill of Orus. They were by their situation strong, and probably made otherwise defensible. I. 423.

TITANIAN WAR.

The first war of the Titans consisted in acts of apostasy, and rebellion against heaven: but there was another war, in which they were engaged with a different enemy, being opposed by men; and at last totally discomfited after a long and bitter contention. There were two memorable occurrences, though considered by most writers as one single event: I mean, the migration of families to their several places of allotment; and the dispersion of the Cuthites afterwards. This war is to be distinguished from both; being of still later date, yet not far removed from the dispersion. It was no other than the war mentioned by Moses, which was carried on by four kings of the family of Shem, against the sons of Ham and Chus; to avenge themselves of those bitter enemies, by whom they had been greatly aggrieved. Upon the expulsion of this people from Senaar it was, that the sons of Shem got possession of that city, and region: and after this success, they proceeded farther, and attacked the
the

the Titanians in all their quarters. Their purpose was either to drive them away from the countries which they had usurped; or to subdue them totally, and reduce them to a state of vassalage. They accordingly set out with a puissant army; and after a dispute of some time, they made them tributaries. But upon their rising in rebellion after the space of thirteen years, the confederates made a fresh inroad into their countries, *where they smote the Rephaims in Ashtaroth Karnaïm*, who were no other than the Titans. (See Gen. xiv. 5. 2 Sam. v. 18. Judith xvi. 8. in the LXX. Procop. Gaz. ad l. 2. Regum. c. 5. Mos. Chæron. l. i. c. 5. p. 17.) Cedrenus assures us, that there were records in Egypt, which confirmed the account given by Moses, concerning these personages of so extraordinary stature; and that they particularly flourished about the times of Abraham and Isaac.

The most full account of the Titans and their defeat, is to be found in some of the Sibylline poetry. The Sibyls were Amonian priestesses; and were possessed of ancient memorials, which had been for a long time deposited in the temples where they presided. A great part of those compositions, which go under their name, is not worth being mentioned. But there are some things curious; and among these is part of an historical poem, to which I allude. It is undoubtedly a translation of an ancient record, found by some Græcian in an Egyptian temple; and though the whole is not uniform, nor perhaps by the same hand, yet we may see in it some fragments of very curious history.

Αλλ' ὅποῖαν μεγαλοῖο Θεοῦ τελευνίσι ἀπείλαι, &c.

“ But when the judgments of th’ almighty God
Were ripe for execution; when the Tower
Rose to the skies upon Affyria’s plain,

And

And all mankind one language only knew:
 A dread commission from on high was given
 To the fell whirlwinds, which with dire alarm
 Beat on the Tower, and to its lowest base
 Shook it convuls'd. And now all intercourse,
 By some occult, and overruling power,
 Ceas'd among men: by utterance they strove
 Perplex'd and anxious to disclose their mind;
 But their lip fail'd them; and in lieu of words
 Produc'd a painful babbling sound: the place
 Was hence call'd Babel; by th' apostate crew
 Nam'd from th' event. Then sever'd far away
 They sped uncertain into realms unknown:
 Thus kingdoms rose; and the glad world was
 fill'd.

“ 'Twas the tenth age successive, since the
 Flood

Ruin'd the former world; when foremost far
 Amid the tribes of their descendants stood
 Cronus, and Titan, and Jäpetus*,
 Offspring of Heaven and Earth: hence in return
 For their superior excellence they shar'd
 High titles, taken both from Earth and Heaven.
 For they were surely far supreme; and each
 Rul'd o'er his portion of the vassal world,
 Into three parts divided: for the earth
 Into three parts had been by Heaven's decree
 Sever'd; each his portion held by lot.
 No feuds as yet, no deadly fray arose;

* From a common notion that Jäpetus was Japhet, this name is assigned to one of the three brothers: and the two others are distinguished by the names of Cronus, and Titan. But they are all three indeterminate titles. Jäpetus was a Titanian; and is mentioned as such by Diodorus. (l. 5.) He was one of the brood, which was banished to Tartarus, and condemned to darkness. (See Homer *Il.* 9. 478.) He is also mentioned as an earth-born Giant; one of the prime apostates in Virgil. (*Georg.* l. 1. 270.) The history of Jäpetus had no relation to Japhet. *Γαίολος αἰς τοὺς Τυτάνων.* Sch. in Hom. *supra.* *Jäpetus was one of the Giants.*

For

For the good fire with providential care
 Had bound them by an oath: and each well knew
 That all was done in equity, and truth.
 But soon the Man of Justice left the world,
 Matur'd by time, and full of years. He died:
 And his three sons, the barrier now remov'd,
 Rise in defiance of all human ties,
 Nor heed their plighted faith. To arms they fly,
 Eager and fierce: and now their bands compleat,
 Cronus and Titan join in horrid fray;
 Rule the great object, and the world the prize.

“ This was the first sad overture to blood;
 When war disclos'd its horrid front; and men
 Inur'd their hands to slaughter. From that hour
 The gods wrought evil to the Titan race;
 They never prospered.”

This Sibylline history is of consequence. It has been borrowed by some Hellenistic Jew, or Gnostic, and inserted amid a deal of trash of his own composing. The superior antiquity of the above is plain, from its being mentioned by Josephus. (*Antiq.* l. 1. c. 4. See also *Athenagoras. Leg.* p. 307. *Thophil. ad Antol.* l. 2. p. 371.) The verses contain a very interesting history; and are tolerably precise, if we consider the remoteness of the times spoken of. We have an accurate account of the confusion of speech, the demolition of the tower of Babel, and of the Titanian war which ensued. And we are moreover told, that the war commenced in the tenth generation after the Deluge; and that it lasted ten years; and that it was the first war, in which mankind were engaged. The author, whoever he may have been, seems to allude to two quarrels. The one was with the head of the family, and proceeded from a jealousy and fear, lest he should have any more children: as that would be a detriment in possession to those, whom

whom he already had. (See Sibyll. verses. l. 3. p. 227.) Something of this nature runs through the whole of the Pagan mythology. The other quarrel began through ambition, and a desire of rule among the Titans; and terminated in their ruin. Abydenus (Euseb. P. E. l. 19. c. 14. p. 416. See also Athenag. Leg. p. 315.) conformably to the account above given, mentions, that soon after the demolition of the tower commenced the war between Cronus and Titan: and that it was carried on by people of uncommon strength and stature. Eupolemus also calls them Giants; (Euseb. P. E. l. 9. c. 17. p. 418.) and says, that they were scattered over the face of the earth.

The sacred writings take notice of the conclusion of the war, which ended almost in the extirpation of some families; especially of those, which were properly Titanian. And that this was the same war which happened in the time of Abraham, is manifest from its being in the tenth generation from the Deluge: for Abraham was tenth in descent from Noah; and consequently from the Deluge. In Moses indeed we read only of the conclusion: but the Gentile writers give a detail of the whole procedure from the beginning of the quarrel. We accordingly find, that there were three brothers, and three families; one of which was the Titanian: that they had early great jealousies, which their father, a just man, foresaw, would, if not prevented, become fatal. He therefore appointed to each a particular portion in the earth; and made them swear, that they would not invade each other's right. This kept them during his lifetime in order: but after his demise, the Titans commenced hostilities, and entered into an association against the family of Shem. When they first formed themselves into this confederacy, they are said to have raised an altar: and upon this they swore

never to abandon the league nor to give up their pretensions. This altar was the work of the Cyclopians, a people who seem to have been wonderfully ingenious: and it is thought that the Chaldeans in memorial of this transaction inserted an altar in their ancient sphere. (Eratosthenes. *Aster. Surisagpiou*. p. 14.) Some however think, that it was placed there upon another account; in memorial of the first altar raised after the Flood.

From the sacred historian we may infer, that there were two periods of this war. Hesiod (*Theog.* v. 629. 636.) takes notice of both. In the second engagement the poet informs us, that the Titans were quite discomfited, and ruined: and, according to the mythology of the Greeks, they were condemned to reside in Tartarus, at the extremities of the known world. III. 71.

TITIVS

Is by the poets represented as a stupendous being, an earth-born giant; *Virg. Æn.* l. 6. 595.

*Terræ omniparentis alumnum,
— per tota novem cui jugera corpus
Porrigitur.*

By which is meant, that he was a tower, erected upon a conical mount of earth, which stood in an enclosure of nine acres. He is said to have a vulture (Homer says two) preying upon his heart, or liver. Prometheus is fabled to have had an eagle preying upon his heart. These strange histories are undoubtedly taken from the symbols and devices, which were carved upon the front of the ancient Amonian temples: and especially those of Egypt. Prometheus was worshipped by the Colchians as a deity; and had a temple and high place, called *Πίσρα Τυφασια*, upon mount Caucasus: and the device upon the portal was Egyptian, an

eagle over a heart. The magnitude of those personages was taken from the extent of the temple inclosures. I. 425.

TORTOISE

Was admitted into the Egyptian symbolical descriptions: and was represented as the support of the world. The Brahmins of India at this day have a notion that the earth rests upon the horns of an Ox, or Cow; which stands upon the back of a Tortoise. The Egyptians used to put this emblem upon the shrines of Venus. The same goddess was described by the people of Elis with her foot upon the back of this animal, to denote her relation to the Sea. II. 398.

TOURS,

A city in Gaul, called *Taurous* by Stephanus, was the capital of the ancient Turones. It is said to have been named from Taurus, a bull, which was an emblem of a ship: though they suppose it to have been the *παράσημα* of that ship, by which the first colony was brought. There was a curious piece of ancient sculpture in the same country, of which the Abbe Banier (Mythol. Vol. 3. B. 6.) has given a short account. It was placed upon the gate of the Hotel Dieu of Clermont, and represented a Celtic divinity. It was the figure of a woman's head with wings displayed above; and two large scales arising out of the side of the head near the ear. This head was encompassed with two serpents whose tails were hidden beneath two wings. Some took the head, which was set off with a beautiful countenance, to have been that of Medusa: others, certainly nearer the truth, of Dagon, or Derceto. The name of the personage represented by this hieroglyphic is said to have been Onuava. II. 441.

ΤΡΑΧΩΝ,

TPAXΩN,

Trachon, (corrupted for Tarchon.) There were two hills of this denomination near Damascus; from whence undoubtedly the Regio Traconitis received its name. These were hills with towers; beautiful to behold. This term seems to have been still farther sophisticated by the Greeks, and expressed *Δρακων*: from whence in great measure arose the notion of virgins, and treasures being guarded by sleepless Dragons. When the Greeks understood that in these temples people worshiped a serpent deity, they concluded that Trachon was a serpent; and hence came the name of Draco to be appropriated to such an animal. For the Draco was an imaginary being. All the poetical accounts of heroes engaging with dragons, have arisen from a misconception about these towers and temples; which these persons either founded, or else took in war. Or if they were deities, of whom the story is told; these temples were erected to their honour. But the Greeks made no distinction: they were fond of heroism: and no Colony could settle any where, and build an Ophite temple, but there was supposed to have been a contention between a hero and a dragon. I. 421.

TRIAD.

Cronus was certainly Noah; and Proclus gives us this covert history of him; Βασιλεὺς Κρονὸς ὑποσησ—της ἐστὶ ἀμελιχίου Τριάδος. (in Plat. Timæum. l. 5. c. 10.) What some by mistake used to render *μελιχος*, and *μελιχιος*, he has expressed *ἀμελιχιος*. This is a Græcian word formed from the ancient terms Melech, and Melechat, to which it had no relation. The purport of the mythology, which he copied, may be easily made out. It signified that Cronus, or Noah, was the founder of the Royal

Triad. Proclus says, that Cronus had the title of Κορονονους; which we may be assured was originally Κοιρανους Νους. By this is signified the *great Ruler*, the head of all; in other words the *Patriarch Noah*. As all mankind proceeded from the three great families, of which the Patriarch was the head; we find this circumstance continually alluded to by the ancient mythologists. And the three persons, who first constituted those families, were looked upon both as deities, and kings: so that we may be pretty certain, that the Αμειλικλος Τριας, however sophisticated, meant originally the *Royal Triad*.

Some very learned persons have thought that they discovered an allusion to a mysterious truth of another nature in the Triad of Plato, and of his followers. But if we collate, what these writers have added by way of explanation, we shall, I believe, find that they had no idea of any such mystery; and that the whole of what they have said is a refinement upon an ancient piece of history.

Hesiod (O. et D. v. 111.) specifies more particularly who these three persons were, and when they lived. 'Οι μεν ὑπο Κρονου ησαν: in whose reign was the golden age, when the life of man was at its greatest extent.

Αὐτὰρ ἐπεὶ κεν τοῦτο γένος κατὰ γαίᾳ καλύψεν,

Ὅι μεν Δαίμονες εἰσι—

Ἑσθλοὶ, ἐπιχθονιοὶ, φυλάκες θνητῶν ἀνθρώπων.

These were the Βασιλεις, or Royal personages, of Orpheus and Plato: out of which was constituted the αμειλικλος Τριας of Proclus. II. 278.

TRIPOS.

Apollo, who is supposed by most to have been victor in his conflict with the Pytho, is by Porphyry said to have been slain by that serpent. Pythagoras affirmed, that he saw his tomb at Tripod

in Delphi, (Porphyr. vita Pythagoræ.) and wrote there an epitaph to his honour. The name of Tripos is said to have been given to the place, because the daughters of Triopus used to lament there the fate of Apollo. But Apollo and the Python were the same; and Tripus and Triopus, was a variation for Tor-Opus, the Serpent-hill, or temple, where they were both worshiped, being one and the same deity. The daughters were the priestesses of the temple, who chaunted hymns in memory of the Serpent. What is very remarkable, the festival was originally held upon the seventh day. I. 464.

TROPHONIUS

Was a sacred tower; being compounded of Tor-Oph-On. It was an oracular temple, situated near a vast cavern; and the responses were given by dreams. I. 444.

TYPHON.

The fable of the Mundane Egg, and of Typhon, seems to be of the same original and purport: for Typhon signified a Deluge. The overflowing of the Nile was called by the Egyptians Typhon. When Venus was said to have taken the form of a fish; it was in order to fly from Typhon, whom she is supposed to have escaped, by plunging into the waters of Babylonia. (Manilii Astron. l. 4. Ovid. Fast. l. 2.)

There was a Typhon, which signified a high altar: but the Typhon of the present article signified a mighty whirlwind and inundation; and it oftentimes denoted the Ocean; and particularly the Ocean in a ferment. For as Plutarch observes (Is. et Os.) by Typhon was understood any thing violent and unruly. Both were derived from Toph; which seems here to have been the Suph of the

Hebrews. (S and T are often convertible, as *θαλασσα*, *θαλαττα*; &c.) By this they denoted a whirlwind. Euripides (*Phœnissæ*. v. 1170.) expresses it *Tuphos* :

Αταλάνης γονος

Τυφως πυλαισιν ὡς τις εμπεσων.

τυφων, ανεμος μεγας. Hefych.

The history of Typhon is attended with some obscurity. The Græcians have comprehended several characters under one term, which the Egyptians undoubtedly distinguished. The term was used for a title, as well as a name : and several of those personages, which had a relation to the Deluge, were styled Typhonian, or Diluvian. The real Deity, by whom the Deluge was brought upon the earth, had the appellation of Typhonian ; by which was meant *Diluvii Deus*. It is well known that the Ark was constructed by a divine commission : in which God inclosed the Patriarch and his family. Hence it is said, that Typhon made an Ark of curious workmanship, that he might dispose of the body of Osiris. Into which Osiris entered, and was shut up by Typhon. (*Plut. Is. et Os.*) The stay in the Ark was esteemed a state of death, and of regeneration. The passage to life was through the door of the Ark, which was formed in its side. Through this the Patriarch made his descent : and at this point was the commencement of time. This history is obscurely alluded to in the account of Typhon : of whom it is said, that, without any regard to time or place, he forced a passage ; and burst into light through the sides of his mother (the Ark was spoken of as the Mother of mankind.) This return to light was described as a revival from the grave. II. 321.

U.

UCH,

EXPRESSED also Ach, Och, Οχα , was a term of honour among the Babylonians, and the rest of the progeny of Chus: and occurs continually in the names of men and places, which have any connection with their history. The name of Osiris seems to have been Uc-Schor, and Uc-Sehoris. Ifiris, Ufiris, and Osiris seem to be all Uc-Sehoris softened, and accommodated to the ears of Greece. El-Uc, the Λυκος of the Greeks, was the name of the Sun: hence, wherever this term occurs in composition, there will be commonly found some reference to that deity, or to his substitute Apollo. e. g. Persons, Lycorus, Lycomedes; places, Leuce, Leuca, Λυκία , Leucas, Leucate. (v. Delphi.) Near Parnassus was a town called Lycorea, sacred to the god of Light. From Lucos in this sense came Lux, Luceo, Lucidus, and Jupiter Lucetius, of the Latines: and Λυχνος , Λυχνία , Λυχνεύω , of the Greeks: also Λυκαβας , and Αμφιλυκος . Hence inscriptions DEO LEUCANIÆ: which term seems to denote, Sol-Fons. Λυκοφρων , which some would derive from Λυκος , a wolf, signifies a person of an enlightened mind. Groves were held very sacred: hence lucus, which some would absurdly derive a *non lucendo*, was so named from the deity there worshiped.

This term $\Upsilon\kappa$ was obsolete, and scarce known in the times when Greece most flourished. The only person who seems knowingly to have retained this word, and to have used it out of composition, is Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to ancient terms with a degree of enthusiasm; and introduced them at all hazards, though he many times did not know their meaning. This word he has preserved, and makes use of it adverbially in its proper sense, when he describes any one superlatively great, and excellent. It always precedes the same word, $\alpha\rho\iota\varsigma\omicron\varsigma$; a word borrowed from Egypt and Chaldea. (v. Comparison.)

Orpheus indeed makes use of it in the hymns ascribed to him; but they are of later date, and manifest imitations of Homer. Euripides has retained it under the term $\omicron\chi\omicron\varsigma$. Suppl. v. 131.

From $\Upsilon\kappa$ and $\Upsilon\chi$ came Euge: also $\epsilon\upsilon\chi\eta$, $\epsilon\upsilon\chi\omicron\mu\alpha\iota$, $\epsilon\upsilon\chi\omega\lambda\eta$.

From $\Upsilon\kappa$ - $\epsilon\iota$ came Euclea sacra; and $\epsilon\upsilon\kappa\lambda\omicron\varsigma$ $\zeta\epsilon\upsilon\varsigma$, $\epsilon\upsilon\kappa\lambda\epsilon\iota\alpha$, $\alpha\rho\epsilon\iota\mu\iota\varsigma$. I. 76,

VENUS.

When the Cuthite Shepherds came into Egypt, they made Memphis the seat of royal residence: and hard by was the nome of Aphrodite, and the Arabian nome, which they particularly possessed: and which in consequence of it were both stiled the regions of the Cuthim. Hence came the title of Aphrodite Chrusē: this is plainly the Cuthite Venus; the deity of the Cuthim. I. 362.

A bearded Apollo was uncommon; but a Venus Barbata must have been very extraordinary: yet she is said to have been thus exhibited in Cyprus, under the name of Aphroditus. (Hesych. Servius in Virg. *Æn.* l. 2. v. 632.) Calvus speaks of her as masculine: *pollentemque deum Venerem.* (v. Macrob.,

Macrob. Sat. 1. 3. c. 8.) She was looked upon as prior to Zeus, and to most other of the gods.

l. 313.

As Venus was no other than the ancient Iönah, we shall find in her history numberless circumstances relating to the Noachite Dove, and to the Deluge. Thus Dione or Venus is said to have risen from the sea; to preside over waters; to appease the troubled ocean; to cause by her presence an universal calm; that to her were owing the fruits of the earth; and that the flowers of the fields were renewed by her influence. She was the *Oivas* of the Greeks; whence came the Venus of the Latins. The address of Lucretius (l. 1. v. 1.) to this goddess is founded on traditions, which manifestly allude to the history of the Arkite Dove, and afford wonderful evidence in its favour.

*Æneadum genetrix, hominum divûmque voluptas,
Alma Venus ——— ——— ——— ——— ———*

*Quæ mare navigerum, quæ terras frugiferentes
Concelebras; per te quoniam genus omne ani-
mantûm*

Concipitur, visitque exortum lumina Solis;

Te, dea, te fugiunt venti; te nubila cœli,

Adventumque tuum: tibi suaves dædala tellus

*Submittit flores: tibi *rident æquora ponti*;*

Pacatumque nitet diffuso lumine cælum. II. 317.

There was a city Arca in mount Libanus; from which undoubtedly Venus Architis had her name; and upon which mount she had a temple. 335.

She was called Dionæa, a compound of De Iöne. 340.

She was the same deity as Juno under a different title. Hence in Laconia there was an ancient statue stiled Venus Junonia. 344.

There are some verses in Nonnus (l. 41.) which contain an address to Venus Cuthereia, who rose from

from the sea; and have many allusions to the Noachic Dove, to the new birth of the world; and the renovation of time and seasons.

Ῥιζα βίου Κυβερεια, φύλοσπορε, μαια γενεθλης,
 Ελπις όλου κασμου, της ὑπα νευμαλι βουλης,
 Απλανεες κλωθουσι παλυτροπα νημαλα Μοιραι·
 Ειρομενη Σεφριζει, και ως βιολοιο τιθηνη,
 Ὡς τροφος Αθαναλων, ως συγχρονος ἡλικι κασμου,
 Ειπε, κ. τ. λ.

We find that the thread of life had been interrupted; but from the appearance of Venus, the Dove, it was renewed by the Fates, and carried on as before.
 370.

She was also called Πονία, Επιπονία, Λιμενια, Πελαγία, Αναδυομενη; also Ουρανία, Genetrix, Mater Deum, Genelillis. 318. n.

URANIA

Is derived from Ur-Ain, and signified the Fountain of Light. I. 57.

URIA

And Oraia, however differently expressed, signify literally the land of Ur. II. 178.

VULCAN.

Some writers, among whom is Gale, think him to be Tubalcain, mentioned Gen. iv. 22. Philo Biblius (ap. Eusebium P. E. l. i. c. 10.) speaking of Chrusor, a person of great antiquity, and who is said first to have manufactured iron, supposes him to have been Vulcan. Bochart (Geogr. Sac. l. 2. c. 2.) derives his name from Chores Ur, an artificer in fire. These learned men do not consider, that though the name, to which they refer, be ancient, and oriental, yet the character, and attributes, are comparatively modern, having been introduced
 from

from another quarter. Vulcan the blacksmith, the master of the Cyclops, and who forged iron in mount Ætna, was a character familiar to the Greeks and Romans. But this deity among the Egyptians, and Babylonians, had nothing similar to this description. They esteemed Vulcan as the chief of the gods, the same as the Sun: and his name is a sacred title, compounded of Baal-Cahen, Belus sanctus, vel princeps: equivalent to Orus, or Osiris. If the name were of a different original, yet it would be idle to seek for an etymology founded on later conceptions, and deduced from properties not originally inherent in the personage. According to Hermapion (Marcellinus. l. 22. c. 15.) he was looked upon as the source of all divinity, and in consequence of it the inscription upon the portal of the temple at Heliopolis was Ἡραίσω τῇ Θεῷ Πατρὶ. In short, they who first appropriated the name of Vulcan to their deity, had no notion of his being an artificer in brass or iron: or an artificer in any degree. Hence we must be cautious in forming ideas of the ancient theology from the current notions of the Greeks, and Romans: and more especially from the descriptions of their poets. I. 139.

The fable of Vulcan, who was thrown down from heaven, and cast into the sea, is founded upon the story of the overthrow of Babel, and the supposed perishing of Nimrod therein.

He is said to have been the son of Juno, and detested by his mother, who threw him down with her own hands. (Homer H. to Apollo. v. 317. It related probably to the abolition of Fire-worship at the destruction of Babel.)

Many writers speak of him as being thrown off from the battlements of a high tower by Jupiter: and there is a passage to this purpose in Homer (Il. A. 591.) which has embarrassed commentators; though

though I do not think it very obscure, if we consider the history to whom it relates.

Πῖψε ποδες τετραγων απο Βηλου Δισπείσειοις.

The poet, who was a zealous copier of ancient mythology, mentions, that Vulcan was cast down by Jupiter from an eminence. He says, that he was thrown απο Βηλου; which must certainly signify απο πύργου Βηλου, or αφ' ἑαυτου Βηλου; for the sentence is manifestly elliptical.

*He seiz'd him by the foot, and headlong threw
From the high tower of Belus.*

This is the purport of the passage; and it is consonant to all history. III. 47.

W.

WRITERS SACRED.

THEY seem to have laid down an excellent rule, which would have been attended with excellent utility, had it been universally followed: this was, of exhibiting every name, as it was expressed at the time when they wrote, and by the people, to whom they addressed themselves. If this people through length of time did not keep up to the original etymology in their own pronunciation, it was not necessary for the sacred Penmen to maintain it in their writings. They wrote to be understood: but they would have defeated their own purpose, if they had called things by names, which no longer existed. If length of time had introduced any variations, to
those

those changes they attended, e. g. What was called Shechem by Moses (Gen. xxxiv. 4.) is termed Σιχαρ, or Συχαρ by the Apostle. (John iv. 5.) Quirinus, or Quirinius is Curenus, Luke ii. 2. Bethbara, Judges vii. 24. is Bethabara, John i. 28. Almug, 1 Kings x. 11. is Algum, 2 Chron. ii. 8. Ram, 1 Chron. ii. 10. is Matth. i. 5. Aram, &c. I. 58.

Z.

ZODIAC.

MANY of the Constellations are apparently of Egyptian original; and were designed as emblems of their gods, and memorials of their rites and mythology. The Zodiac, which Sir Isaac Newton supposed to relate to the Argonautic expedition, was an assemblage of Egyptian hieroglyphics. Aries, which he refers to the golden fleece, was a representation of Amon; Taurus of Apis; Leo of Arez, the same as Mithras, and Osiris; Virgo with the spike of corn was Isis. They called the Zodiac the grand assembly, or senate, of the twelve gods, *ἡ δωδεκάθεμος θεοὶ βουλευοί*. The planets were esteemed *ῥαβδοφοροί*, licitors and attendants, who waited upon the chief deity, the Sun. These (the Egyptians) were the people who first observed the influences of the stars; and distinguished them by names: and from them they came to Greece. (Schol. in Apollon. Argon. l. 4. v. 261.) II. 483.

ZOROASTER.

ZOROASTER.

By Zoroaster was denoted both the deity, and also his priest. It was a name conferred upon many personages.

Of men, stiled Zoroaster, the first was a deified personage, revered by some of his posterity, whose worship was stiled Magia, and the professors of it Magi. His history is therefore to be looked for among the accounts transmitted by the ancient Babylonians, and Chaldeans. They were the first people stiled Magi; and the institutors of those rites, which related to Zoroaster. From them this worship was imparted to the Persians, who likewise had their Magi. The Persians were originally named Peresians, from the deity Perez, or Perez the Sun; whom they also worshiped under the title of Zor-Aster.

It may be worth while to consider the primitive character, as given by different writers. He was esteemed the first observer of the heavens; and it is said that the ancient Babylonians received their knowledge of Astronomy from him. He was looked upon as the head of all those, who are supposed to follow his institutes; consequently he must have been prior to the Magi, and Magia, the priests, and worship, which were derived from him. Of what antiquity they were may be learned from Aristotle. (Diog. Laert. proœm.) *They were prior even to the Egyptians.* In his childhood he is said to have been under the care of Azonaces; in process of time he was greatly enriched in knowledge, and became in high repute for his piety and justice. He first sacrificed to the gods, and taught men to do the same. He likewise instructed them in science; and was the first who gave them laws. The Babylonians seem to have referred to him every thing, which by the Egyptians was attributed to Thoth
and

and Hermes. He had the title of Zarades, -i. e. the lord of light, and is equivalent to Orus, Oromanes, and Osiris. It was sometimes expressed Zar-Atis, the lord of fire, and supposed to belong to a feminine deity of the Persians. Moses Chorenensis (l. 1. c. 5.) styles him Zarovanus, and speaks of him as the father of the gods. It is said of him that he had a renewal of life: and that whilst he was in the intermediate state of death, he was instructed by the gods. Some speak (D. Chrysof. Orat. Borysth.) of his retiring to a mountain of Armenia, where he had an intercourse with the deity: and when the mountain burned with fire, he was preserved unhurt. The place to which he retired, according to the Persic writers, was in the region called Adarbain; where was the greatest Puratheion in Asia. This region was in Armenia. To him has been attributed the invention of magic; which notion has arisen from a misapplication of terms. The Magi were priests, and they called religion in general Magia. They, and their rites, grew into disrepute; in consequence of which they were by the Greeks called *απαίετες φαρμακῆλαι*: but the Persians of old, esteemed them very highly. By Zoroaster being the author of the Magia, is meant, that he was the first promoter of religious rites, and the instructor of men in their duty to God.

The war between Ninus and Zoroaster of Bactria relates probably to some hostilities carried on between the Ninivites, and the Bactrians, who had embraced the Zoroastrian rites. Their priests, or prince, for they were of old the same, was named Oxuartes (Diod. Sic. l. 2.) but from his office had the title of Zoroaster; which was properly the name of the Sun, whom he adored. This religion began in Chaldea; and it is expressly said of this Bactrian king, that he borrowed the knowledge of
it

it from that country, and added to it largely; when the Persians gained the empire in Asia, they renewed these rites, and doctrines. These rites were idolatrous; yet not so totally depraved, and gross, as those of other nations. They were introduced by Chus; at least by the Cuthites; a branch of whom were the Persians, or Persians. The Cuthites of Chaldea were the original Magi, and they gave to Chus the title of Zoroaster Magus, as being the first of the order. But titles were not always determinately appropriated: nor was Chus the original person, who was called Zoroaster. There was another beyond him, who was the first deified mortal, and the *Prototype* in this worship.

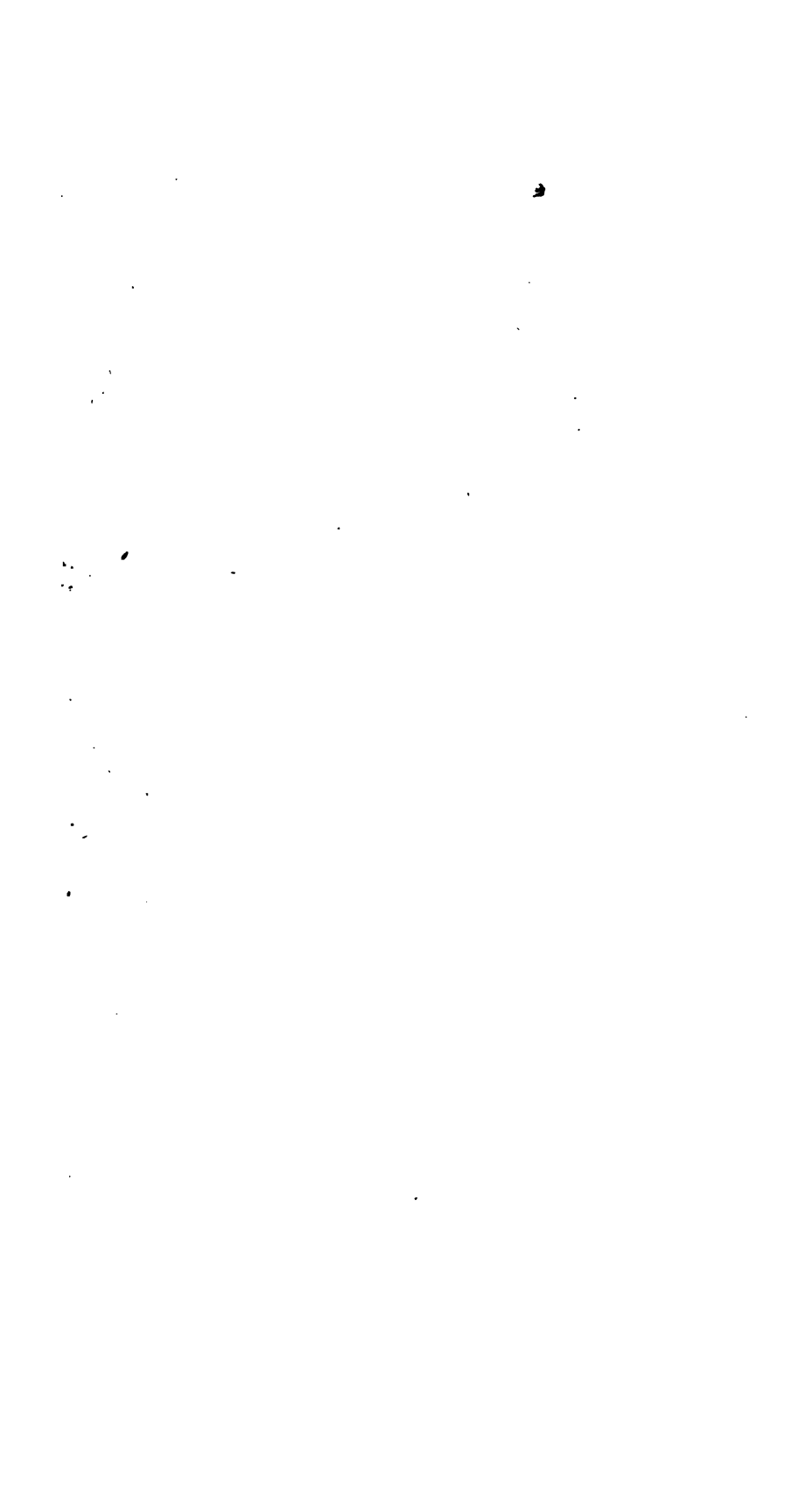
The purport of the term Zoroaster is by some said to be *the living star*; as if of Græcian etymology, from ζων, and αστηρ. The latter among many nations did signify *a star*. But by Zoro-Aster was certainly meant Sol Asterius. Zor, Sor, Sur, Schor, among the Amonians always related to the Sun. In consequence of this, we find that his temple is often called Beth-Sur, and Beth-Sura. It was also called Beth-Sor, and Beth-Soron.

That Suria was not a provincial title is plain from the Dea Suria being worshiped at Eryx in Sicily; and from an inscription to her at Rome. She was worshiped under this title in Britain, as we may infer from an inscription at Sir Robert Cotton's, Cambridgeshire.

DEÆ SURIÆ
SUB CALPURNIO
LEG. AUG. &c.

The Græcians therefore were wrong in their etymology. The origin of the mistake is easily traced. When they were told that Zor-Aster was the same as Zoan-Aster, they by an uniform mode
of

of mistake expressed the latter Ζωον; and interpreted Zoroaster *Ἀστὴρ Ζωον*. But Zoan signified the Sun. Both Zor-After, and Zoan-After, signified Sol Asterius. The Meno-Taur, and Taur-Men, were sometimes called simply Taurus; which was also called After, and Asterius. *ὁ Ἀστὴριος οὐλός ἐστιν ὁ καὶ Μινώταυρος*. (Lycoph. Schol. v. 1301.) This Taur-After is exactly analogous to Zor-After. It was the same emblem as the Mneuis, or sacred bull of Egypt; which was described with a star between his horns. II. 128.



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FINIS.

ERRATUM.

Page 257, line 18, after *ὑποστυχθῆναι*, insert, Larnassus seems to be a compound of Laren-Nafos. Nees, *ναός*, *ναός*, signified of old, not only an island, but any hill or promontory. The Aeropolis at Thebes in Boeotia was called *ναός*.



IV
E

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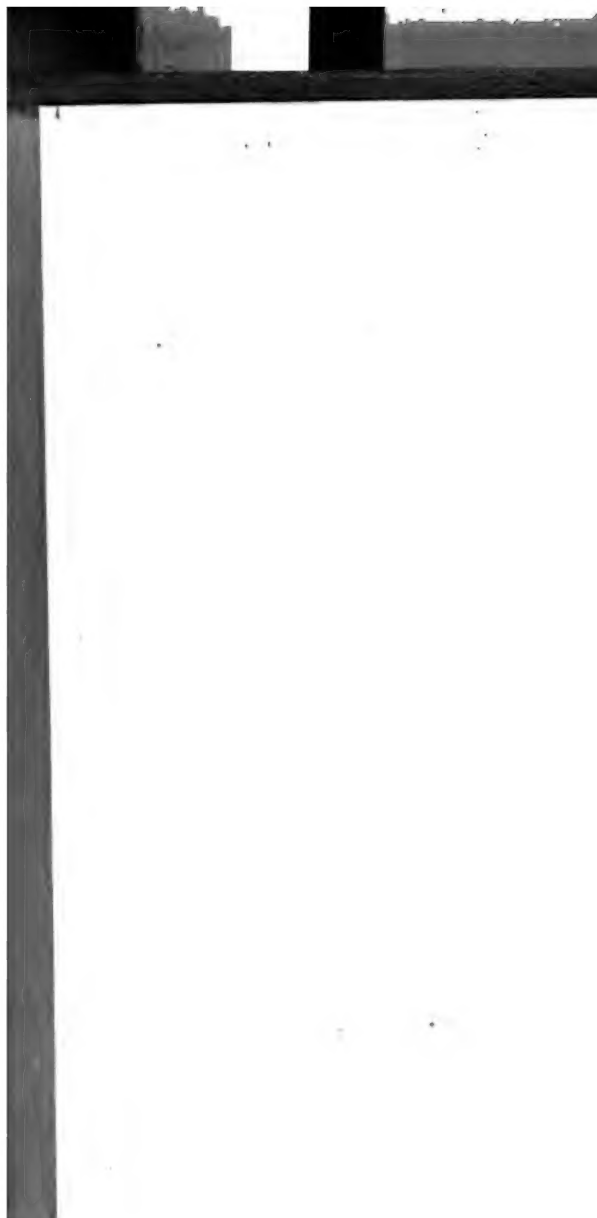
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